The Situation in China

UNDER date of September 22, the following comes from Edwin Marx, secretary of the China Mission:

"You will have been reading in the American newspapers about the war in China. It is difficult to write briefly so as to give any adequate idea of the situation. The country politically is divided into many factions and when any two of these become involved in open conflict it is difficult to estimate what attitude the others will take. That is why events cannot be forecast far into the future at any one time. So far as actual hostilities are concerned, they are confined at present to a battle line extending about 100 miles across the southern part of this province passing between Soochow and Shanghai.

"Rail communications with Shanghai are completely interrupted, but the steamers on the Yangtse River are running regularly. There are rumors of the various factions in North and South China taking up the conflict and others joining, until the entire country might become involved in a civil war. This is possible but hardly probable. As nearly as we can estimate the situation now, the present hostilities should cease within from two weeks to a month.

"I am writing more than anything else to let you know that none of our missionaries and none of our stations are in immediate danger and, as far as we can foresee, we do not anticipate any danger to them in the future.

"We trust that you will set at rest any fears or misapprehensions that may be entertained by anxious friends or relatives, at home. We will keep you informed to the extent of our ability."

The Presidents

The presidents of the woman's missionary societies will confer a distinct service by sending at once to the circulation manager of WORLD CALL the correct name and address of the person whose duty it is to look after WORLD CALL subscriptions and also the name of the church which this person represents.

It is necessary that this data be supplied in order that our correspondence files may be complete.

Our Cover

Is an unusual photograph taken on the steps of our Home for the Aged in Dallas, Texas, where Madame Petrova (Mrs. George Stewart of Indianapolis) recently visited, sharing with the guests her contagious joy of living as well as the magnificent floral tributes accorded her histrionic ability. The picture shows the celebrated actress with "Mammy" Flynn, one of the revered saints of the Home, who seems to be looking at Life, probably for the first time, as the younger woman views it.

Next Month

The January number of WORLD CALL will start the new year right by putting first things first. And what is more worthy of a place in the front ranks than Christian Education? In the next number, this important phase of our brotherhood's work will be emphasized. Read it and learn of our twenty-five splendid colleges, of our expanding educational program, of the one-million dollars raised last year for educational work and the high promise of future leadership the work embodies. The training of young leaders on the foreign fields will also be set forth, which is a challenge to our best efforts at home. No one concerned with the future development of the work, when the time comes for the passing on of the torch, can afford to miss this issue.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

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Boys Will Be Boys

But the kind of boys they are is the main thing. Determining this point is one of the many pieces of work done in our benevolent homes where a family of 600 old and young are cared for daily. The posters reproduced on the back cover and on the frontispiece are part of the poster exhibit shown at the Cleveland convention and are particularly appropriate for this issue which is devoted in part to the convention and the work of the department of benevolence.

FRECKLES

A family kept together.

In High School with Life's Handicap Removed.

WORLD CALL

After Santa's visit to one of our Homes

Volume VI DECEMBER, 1924 Number 12

Where Is the Child?

THE Wise Men from the East came asking this question as the first Christmas drew near. The shepherds from the Judean hills made the same inquiry as they approached the manger-cradle. With a different motive Herod inquired, "Where is the Child?" On one notable day in Jerusalem and many times each day for many years Mary, the mother of Jesus, asked anxiously, "Where is the Child?"

Always and everywhere it has been so with all the children in whose behalf and in whose likeness the Son of God became a babe on earth. Both Love and Greed are asking continually, "Where is the Child?" Love seeks to build up the child into a perfect man; Greed seeks to exploit him, regardless of his welfare. Here begins the one irrepressible conflict.

So powerful and so thoroughly organized are the forces of Greed and so insidiously do they appeal to all of the fundamental human instincts, that Love's chief chance—often its only chance—is in getting an early start. We can be sure of the race's final redemption because every child has a mother. At the same time we must realize what satanic assaults will be made upon each infant as he grows.

We wonder continually that so many criminals escape punishment, even after they are arrested and brought to trial. One of the reasons is that the criminal does not hesitate to add to his theft or murder any other crimes, such as bribery and perjury, in order to defeat the ends of justice. The state, on the other hand, can use only fair means and present only simple truth. It takes a scholar to recognize and a saint to appreciate the truth. To the untutored mind a lie looks much more truthful and a thousandfold more attractive. It was created purposely and skilfully to that one end.

"Wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." In the conflict with Greed for the soul of man Love has only the truth to offer, but it comes first of all from Mother's lips. Thus it is possible for the child to become so familiar with the truth, so skilled to recognize it anywhere and so quick to detect its absence, that he is marvelously safeguarded against the most adroit blandishments of evil.

But what of the motherless child? What of the fatherless child whose mother is so driven to secure mere food that her love has little chance for expression? What of the babe with neither mother nor father? What but the church, the divinely ordained bride of Christ, can undertake such a difficult and delicate task as mothering the orphan babe and girding him up for the battle of life? And what day but Christmas so perfectly suited to carrying out this program?

SINCE both the care of the homeless child and the support of aged and disabled ministers are now functions of the United Christian Missionary Society, an exchange of days has been effected. Hereafter our Bible schools will make their annual offering for ministerial relief on Easter Sunday and their offering for benevolence, and especially for children, on Christmas Sunday. This is not an experiment. Many schools, including the whole state of Texas, have been following this order for several years with great success and satisfaction. Christmas is preeminently the children's festival and we but recognize this fact by making this change.

Christmas is also the one outstanding gift day of the year. Year by year in our church schools we have been making it a day for giving rather than for receiving gifts. Naturally the children will take tenfold more interest in giving to other children, and particularly to homeless children, than to adults.

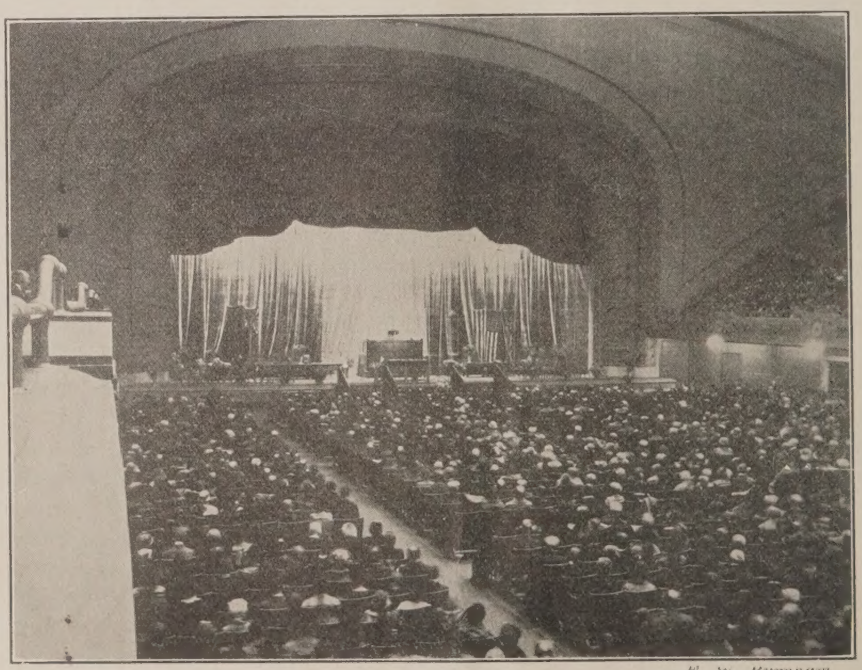
In their intelligent and unselfish care for less fortunate children the favored boys and girls of our churches will doubly fortify their own souls in Love against the temptations which Greed puts in their way. This Christmas offering of 1924 should equal the offerings of both Christmas and Easter last year.

Where is the child? My child? Giving Love free course in his life by helping the homeless child!

The Cleveland Convention

By W. R. WARREN

SINCE 1849 representatives of the Disciples of Christ throughout North America have been meeting in annual convention. These conventions have been growing steadily in numbers and in representative character and have increased in importance with the growing strength of the Restoration movement and the advancing missionary, benevolent and educational enterprises of the brotherhood. For twenty-five years it was simply an annual convention of the American Christian Missionary Society, with Alexander Campbell as president, until his death in 1866. With the organization of the Christian Woman's Board of Missions and the Foreign Christian Missionary Society there was a technical addition of two more coordinate conventions, though in reality it was one convention with the same personnel throughout. As other general organizations were formed the necessity for better coordination appeared and led in 1911 to the formation of the International Convention of Disciples of Christ. Essentially there has been no change in the convention except that involved in natural growth. It has always been a mass meeting in which all who were interested might participate. It has been increasingly an occasion for hearing the reports of the missionaries and other workers from all departments. Each year it has been a season of fellowship, when widely scattered friends have come together to enjoy and strengthen their relationships. Annually those who have carried organizational responsibilities have given an account of their stewardship and have set forth the opportunities for enlargement that have appeared in their several fields.



—F. W. Burnham

The Convention in Session

Looking toward the front of the convention hall at Cleveland before the opening of the Saturday afternoon session.

Those who have attended many of these conventions pronounced the Cleveland meeting the best in our history. It was exceeded in enrolled attendance only by the Centennial convention at Pittsburgh in 1909. Seven thousand persons registered for the Cleveland convention and twenty-six thousand at Pittsburgh. Each of these conventions, as all those intervening, was attended by other thousands who did not register. The Centennial stands apart as a great popular demonstration with which other conventions cannot be compared, though in some essential respects it is easy to believe that the Cleveland convention meant more for the advancement of the Kingdom of God than the Centennial.

The Cleveland convention was great in its personnel, great in the achievements reported, great in the actions taken, great in the advances proposed. Possibly the three or four thousand who failed to register merely dropped in as spectators and did not consider themselves participants in the convention. Certainly most of the seven thousand who registered took their presence at Cleveland seriously. They attended the sessions with a regularity, faithfulness and endurance that was no less than amazing. There was very little of the coming and going during the sessions which has characterized previous conventions. They listened attentively to the reports and speakers, voted with discrimination on the matters presented for action and joined with unanimity and power in the hymns and other acts of worship.

Nine parallel morning conferences preceding the regular convention session were largely attended and vigorously shared. The Sunday morning prayer meeting at the Garfield Monument was actually a sunrise meeting for the three thousand who were there. Eleven hundred crowded into the joint college banquet Friday evening and so many others wanted to attend that the management was swamped. Perhaps the most definite index of the earnestness of all the delegates appears in the communion offering of over $3,000 Sunday afternoon for ministerial relief. Even the Centennial, with three times as many participating, contributed only $2,600 for the same purpose. This was an entirely spon-

taneous expression of interest in a vital cause and was given without an appeal being made.

The success of the convention was greatly enhanced by its physical setting and the perfect weather which prevailed throughout the week. The Public Auditorium of Cleveland deserves the world-wide fame which it has achieved, not only because of its comfortable seating of twelve or thirteen thousand persons but because of the numerous and attractive committee and conference rooms, the vast and attractive exhibit space and the convenient arrangement of everything. Since it is physically impossible to put thirteen thousand hearers within the reach of one ordinary human voice, an amplifier was used which enabled every person in the building to hear everything that was said but gave somewhat of a radio character to every voice.

The Cleveland committee, both before and during the convention, exercised great skill, energy and courtesy in making this a perfect convention.

No little of the aggregate success of the convention is due to its inimitable president, A. E. Cory, and its resourceful and indefatigable secretary, Graham Frank. No men in the brotherhood are more widely known or more highly honored than these two, but neither of them assumed any dignity or authority on account of the confidence and affection accorded him throughout many years. Mr. Cory's address is the most carefully wrought out message he ever gave to the Christian world It is published in full in this issue. His fifteen years' service as a missionary and his unparalleled achievements both among the Disciples of Christ and for the entire Protestant fellowship of North America justify the closest consideration of this supreme expression of his brain and heart.

It is impossible, of course, to consider seven thousand people a deliberative body but every individual of that great convention was giving careful attention to every matter brought before it. The president's well-known wit, as well as his generally recognized fairness, stood him in good stead and enabled him to steer the convention peaceably through what might easily have become many stormy periods. In one instance the *viva voce* vote was so close that he asked for its repetition. Still unable to decide he requested a rising vote. As those voting in the negative stood, and manifestly numbered only a fraction of the affirmative, he solemnly observed, "I congratulate you on your voices." When many routine matters were being passed and few of the delegates were taking the trouble to vote, there was one earnest soul who exercised his splendid lung and throat capacity to the full. Finally, after a vote of this sort the president announced, "He has it." His usual formula throughout was, "The ayes seem to have it. The ayes have it." At the missionary breakfast on Sunday morning, after the active missionaries had been introduced, those who had formerly seen service on the field were called out one by one. Finally Mr. Cory was named. As he arose and bowed and resumed his seat, one of the guests shouted, "That is the best speech you have made yet." Instantly he rejoined, "The ayes have it."

A Sizable Pair
S. J. Corey and W. A. Moore.

A Presidential Pair
F. W. Burnham and A. E. Cory.

Whatever the convention as a whole lacked of being a deliberative body was fully compensated by the thorough consideration that was given to every question in the large and representative committee on recommendations. This committee is chosen annually by the state and provincial conventions and sits throughout the convention. All reports and resolutions are considered by it before they go to the convention. All who are interested in any particular matter have the privilege of appearing before this committee. Any recommendation made by it which the convention does not approve can be voted down or recommitted. Several times the convention exercised each of these prerogatives. The actions reported here are the net results.

The Cleveland convention was definitely and preeminently the Golden Jubilee of organized missionary work among the women of our fellowship. Virtually it was the Golden Jubilee of our entire organized life. We started twenty-five years earlier but we had a rebirth in 1874. The convention was a culmination of the Jubilee campaign, the aim of which had been to secure a million dollars, in addition to regular offerings, for the erection

of the fifty most needed buildings at home and abroad; to add 500 to the number of local missionary societies; 50,000 to their membership; 5,000 subscriptions to *The King's Builders* and 50,000 WORLD CALL subscriptions. As the end of the campaign approached efforts were concentrated especially on the financial goal. There was general fear that it would not be realized as there were no very large subscriptions. The general unit was a fifty dollar gold bond. Of course these were gathered in local churches under the leadership of the woman's missionary societies where most of the individual contributions were made in sums smaller than $50. It was altogether unprecedented that a million dollars should be raised without many large gifts. As the convention assembled it was known that the goal had not yet been reached. The final accounting was made at the eleven Jubilee banquets held by states and groups of states Tuesday evening. A complete record of all these banquets would make a fascinating story. They were occasions of rich fellowship and, where the quotas were still short, of heroic giving. Before they adjourned the grand total had reached $1,012,000.

The Pacific Coast banquet will have to serve as a sample of the entire number. The great distance had prevented large attendance, but the hundred who were there came into a more intimate relationship on that account. The places of honor in the meeting were given to the missionaries who were present. Dr. Royal J. Dye presided, and Mrs. Dye was also there, as were also: Dr. and Mrs. C. L. Pickett; Mr. and Mrs. E. R. Moon; Mr. and Mrs. David A. Byerlee, and chief of all Miss Mary Graybiel, one of the three survivors of the original eight who went to India in 1882. Before the officers of the state missionary societies made their reports each of the missionaries was asked to say a word. Miss Graybiel said there was just one woman in the world whom she envied and that was her friend Miss Mary Kingsbury who after forty-two years is still actively at work in India. Dr. Dye remarked that it was an address of Miss Kingsbury at Ionia, Michigan, on her first furlough which fired the soul of the ten-year-old girl who went with him to Africa twenty-five years ago. This brought Mrs. Dye to her feet with more reminiscences. Then followed the introduction of Mr. and Mrs. Moon and Mr. and Mrs. Byerlee, who heard the missionary story of the Dyes in Oregon and followed on the long, long trail. When Mr. Moon had spoken the "new Moon" was called for and the smiling, healthy baby of sixteen months was held above the heads of the company. He was born on the Steamer Oregon as it rested on the broad bosom of the Congo River, started within a few days on a journey of 500 miles, and has since traveled 25,000 miles. He was roundly applauded and one of the banqueters thrust a goodly banknote into his baby hand. Ross Atherton was there, too, and told of raising seven crops of corn in two years in Africa. Miss Lois Ely gave Eva Anderson McCallum credit for leadership in making China's Jubilee gift $1,187.85 when the aim was only $250. Simply each of the missionaries told what the Jubilee would mean on his own field and everyone present wished he had done more to realize the aims. As the state officers made their reports supplementing the headquarters rec

(*Continued on page* 36.)

Mr. and Mrs. D. R. Moss of Ft. Wayne, Indiana, at the Cleveland Convention

Some of the Jubilee Day Ushers

An All-Canada Quartet

Left to right: Amos Tovell, George H. Stewart, J. S. Mill and Reuben Butchart.

The Unanswerable Testimony

Address by Floyd Allen Bash, of Colorado Springs, Cleveland Convention, Thursday, October 16, 1924.

THE unique gift of Jesus Christ to the world is the heart of compassion. In his spirit of concern for human well-being he stands without a rival. The story of the Good Samaritan could come from no other lips. It sounds just like Jesus, the compassionate.

While dining in a hotel a minister heard a noisy unbeliever berating the church and denouncing all its work and workers. He declared religion only an empty hoax. The waitress paused in her work and brushing a tear aside, said to the noisy one: "Excuse me, sir, but I could not help hearing what you said about the church and religion. I can't answer your arguments. Maybe you are right. But a year ago when my husband died after a long sickness and left me and my two babies penniless, it was the Christian orphanage that opened its doors to my babies. They have been like angels from heaven to us, sir, and I don't know whatever would have become of us if it had not been for the church and its orphanage." The scoffer replied, "Excuse my remarks, ma'am, but that was not the *kind of religion* I was talking about." Christian benevolence is indeed the Unanswerable Testimony. It is the Christ kind of religion.

For the early Christian martyr the testimony to his faith meant dungeons and death in the arena. That devotion was unanswerable testimony. But for the modern Christian the most effective testimony to his faith, is, in the name of Christ, to cheat death and despair of their victims, and to save the helpless alive. This testimony is something every man can see. Institutions of mercy and healing mark out the progress of the story of Jesus Christ and his teachings in all the nations of earth.

His teaching electrified society then, and has revolutionized human attitudes toward the helpless and unfortunate wherever made known. Pagan civilization left its sick and helpless aged to the horrid mercies of jungle beasts. Christian civilization wraps mothering arms around the orphan and proves Good Samaritan to him who has fallen among the thieves of wasting age or fallen prey to devastating illness.

Laying the Corner Stone of the Cleveland Christian Home; a Jubilee Event of the Convention

Whatever in our civilization is graciously benevolent is basically Christian. Jesus started the first Christian benevolent association. Paul was its first noted promotional secretary. The church is the pioneer and mother of benevolent social agencies. The social teachings of Jesus are as sensational and new as his revelation of the Father. The church is the original associated charities. The early church for three centuries systematically encouraged benevolence, and apostles and leaders directed the church in the care of the needy. In this matter it may be questioned whether there is a really apostolic church in the world today.

We cannot touch the theme of the benevolence of the church without at once facing our whole social system with its broken homes and divorce problem, its circle of sickness and poverty, its homeless aged and its stream of unfit. This is a pressing problem. Few Christians can walk five blocks in their home town without facing personally the insistent call for social readjustment. He faces fearful facts, not fanciful fictions. If we are to bear testimony, unanswerable, to the power of Christ, we must include some demonstrations here and now.

THE strategy of God involves "beginning at Jerusalem." He has a central demonstration plant. When the church began in Jerusalem, thousands led by the Holy Spirit, learned how to begin the adventure of Christianity. Out from there they went to set the world ablaze with zeal for Christ. The church took root in a thousand cities and towns. Jerusalem could not imprison Christianity.

So today the Disciples of Christ are unitedly maintaining thirteen demonstration plants, adventuring in Christian care for the homeless orphan, the sick and the aged. Can you picture at once the entire population of a country town of 2,100 people, in one dining hall? That number represents the annual family of aged and sick and

homeless human beings, cared for by the benevolence department of the United Christian Missionary Society. If all this family ate at one table at one time it would be half a mile from the head to the foot of the table. If all this family slept in single beds placed side by side, you would walk a mile and quarter if you carried a rose of friendship to each babe or needy one. One-third of this total number is actually sitting at our table at one time. In the course of a year many different lives are reached and helped into satisfactory social adjustment.

The secret of the hold of some lodges on the hearts of men lies in their care for the helpless child and homeless aged. Why not make known this work of the church and double its power for God and good in a year's time?

Lest we be exalted overmuch let us turn from boasting of success in modest beginnings, to a glance at unmet needs. If the Good Samaritan found a Protestant in dire need of hospital attention, not only the patient but the Samaritan and his beast might be worn to exhaustion before they found a Protestant hospital door that could open to receive them. There are Protestant hospitals for only about twelve per cent of the Protestant adherents in America. One thousand persons per day are turned away from our Protestant hospitals because of lack of room. The Roman Catholic church has hospital bed capacity for every one of its eighteen million adherents and for several millions more.

Is anything more tragic than a child who faces the hazards of youth alone without the light of father's example or the power of mother's love? Either death or divorce makes orphans of a quarter of a million children each year. Jesus said, "Feed my lambs." Our response is only an excuse. We care for thousands, but for every child received by the Protestant church into its homes, ten are turned away. As in Bethlehem long ago we hear again the cry, "No room." Thousands of children from Protestant homes are taken into Roman Catholic institutions every year and lost to the faith of their fathers forever.

In every community are some of God's poor. Old age comes upon them like an early blighting frost. Many of them are lifelong servants of the kingdom, Some are veterans of the cross, having poured out manhood's rich power for others, wholly forgetful of self. The church is not even as Christian as some great corporations in the treatment of its aged servants. For every old person entering our old people's homes, one other must be turned away.

IN this day of social rebuilding, the work through the United Society's department of benevolence, is only a fraction of the privilege and obligation that rests upon each congregation. To take this Christ-begotten spirit of compassion into the affairs of your own home town is the high privilege and duty of every Disciple.

Human affairs are largely controllable. We modify and mold them and shape them. "Who made you, little girlie?" said the minister to a miss of five years. She answered amazingly but truthfully, "God made me, but he made me only about a foot and a half long, so I had to grow the rest myself." The fact of our incompleteness is God's call to action. The world has a right to expect social leadership from the church. Of what community value is your church if it consumes all its energies in keeping itself alive? The true church of Christ can and will undertake to educate the entire community to a Christian social mood. This will everywhere constitute an unanswerable testimony to our living Christ. If "Man cannot live by bread alone," let the church put into community life something more than bread. This is being done. In fifty years the average lifetime in the United States has increased from forty-one to fifty-six years. Scientific Christian compassion is saving over a half-million lives a year. There has been a reduction in current illness of one million persons. Tuberculosis has been reduced one-half and has gone from first place as a cause of deaths down to the fifth place. Typhoid has gone down toward the vanishing point. Diphtheria has been driven from the deadly list and infant mortality has been greatly diminished. All this means better standards of living, less poverty, less distress; means emptier poorhouses, better

(*Continued on page* 41.)

The Work of the Year of the Department of Benevolence

Conducted Through Thirteen Institutions of Mercy,— Six Homes for Children, Six Homes for the Aged, and One Hospital

The number of neglected, abandoned and abused children served during the year in the homes dedicated to their care was 971. The average number of children in daily residence was 450.

The number of widows aided was 60; aged, 178, of whom 36 were men and 142 women; hospital patients, 289; total, 2,104. In the Homes, June 30, 1924: children, 446; aged, 160; total, 606.

Special Achievements

Jacksonville, Illinois: With specially designated funds outside of the budget the building of this home was modernized by the installation of a heating plant, running water in each room, the addition of a new kitchen and a new front.

Marion, Indiana: With similar designated funds this building was put in good repair. Improvements were made, adding to the comfort of guests and reducing the cost of their support.

Southern Christian Home: Plans have been prepared for a new building in Atlanta. The women of Georgia made fine progress in an effort to raise the Jubilee offering of $25,000 for this purpose.

Denver, Colorado: J. S. Dearing challenged the people of Colorado to raise $30,000 in 150 days for a new building for the Colorado Christian Home, by offering to give $14,500. The challenge was accepted and the $30,000 raised.

California (Massie) Home: Plans have been well matured for a campaign in the fall of 1924 for the funds needed for a new building. The women of California, South, have raised a Jubilee fund of $25,000 and the women of the North $5,000 for this building.

Cleveland: A campaign was put on in January for $200,000 for a new building for the Cleveland Home; $110,000 was raised in eight days; $140,000 has been raised in Cleveland. The women of Ohio raised a Jubilee offering of $50,000.

Launching the Diamond Jubilee

AT the 1924 March meeting of the executive committee of the United Christian Missionary Society it was voted that special emphasis be placed this year on evangelism, in celebration of the Diamond Jubilee anniversary of the American Christian Missionary Society. Out of some special funds the American Society has designated a gift of $25,000 to be used in this Jubilee year, which marks the last of the five-year campaign for the million members.

After careful study, it was decided to use a large part of this money in the employment of capable evangelists in needy fields.

At the present time, six men and one woman of splendid qualifications have been chosen to serve.

In the Pacific Northwest, C. M. Ridenour, already well known in the West, will devote his talents. John H. Wells, the successful and dynamic missionary pastor at Calgary, Alberta, will serve as the All-Canadian evangelist. In the strategic position of the state of Florida, where the population is increasing rapidly, Mr. and Mrs. Roy L. Brown will function. In the North Central states of Wisconsin, the Dakotas and Michigan, where our churches are small, C. H. Tucker will render heroic service. In the arid and lonely lands of Arizona, New Mexico and Utah, C. G. Stout, formerly missionary pastor at Casper, Wyoming, will labor. Among the Negro churches of the greater cities where the Negro population is increasing, A. W. Davis will give half-time service.

The work of these Diamond Jubilee evangelists will be supplemented by the cooperation of all friends of the work. The pastors of home mission churches will be asked to hold at least one meeting in some church other than their own between January 1 and June 30. Each secretary, superintendent and field worker of the United Christian Missionary Society will lend his service in the pre-Easter campaign. As requests go out to the pastors over the United States for their cooperation, the response indicates a general interest and desire to make this the greatest year ever in evangelism. The campaign is being conducted under the leadership of Jesse M. Bader.

Throughout its seventy-five years of service in the homeland, the American Christian Missionary Society has stressed evangelism. During this year which marks the close of the five-year campaign and the seventy-fifth anniversary of this organization no effort will be spared that the 1925 convention may report the achievement of the goal set for the five years, the bringing of a million recruits into the ranks of the army of Jesus Christ. It is a challenging goal, its high idealism exceeded only by its worthiness. We dare not fail.

(1) C. H. Tucker, (2) Mrs. Roy L. Brown, (3) John H. Wells, (4) Roy L. Brown, (5) C. M. Ridenour, (6) C. G. Stout, (7) A. W. Davis

"While at Home They're Making Merry

Christmas in India

AS Christmas dawns in India, the missionary in her warm bed thinks she hears the angels singing, although she knows it is the voices of many little children. They are just outside her door, singing of the Christ child, born so many years ago. Gradually the singing dies away as the children, with toys and trinkets, scamper shivering back to bed. But there is no more rest for the missionary that day. It is time for breakfast which is served this morning in the sitting room, decorated with evergreen, chrysanthemums and poinsettias. A bright fire burns on the hearth and little tea tables with bright red and green covers are scattered about the room. Everywhere are gayly colored parcels; some, too, that are brown and battered after a ten-thousand-mile journey. Barefooted, brown-faced women slip in with love gifts for their "Miss Sahibas," handkerchiefs, collars, bits of lace or sweets, made with their own hands. At ten o'clock the church bell rings and all leave their earthly joys and meet together for a little while of praise to God for the greatest gift of all. At noon there is a great feast for all. Each brings his own plate and cup and washes them when the feast is over. They sit in long rows on the ground and eat with their fingers, as is the custom. Later in the afternoon Hindu and Mohammedan men and boys come to extend greetings and later everyone gathers about to sing and hear the old, old story of the birthday of the King. When the sun goes down, the warmth goes with it. The Indians are soon in bed and the night is very still. The missionaries gather for a regular American Christmas dinner, only for turkey they have roast peacock and the cranberry sauce is made of *roselle*. They talk of friends and home, of their work and plans, and of the "white gifts" of these Indian Christians. The day has been full and all are tired, but they have made many people happy. So, peace is in their hearts and "they are richer by one 'loving' Christmas past."

ZONETTA VANCE.

In the Philippine Islands

CHRISTMAS DAY in the tropical Philippines! The missionaries waken to think of snow and ice at home and Christmas there with loved ones. But they rush to tie up belated packages, to answer the endless stream of callers at their door, to hand out gifts to all who come, to receive cards and gifts from Filipino friends. Christmas in the missionary home is all gay with red crepe paper festoonings and Christmas bells jealously treasured from year to year; with turkey, tree and gifts; the missionary group instead of the home family; packages from the home folk and friends afar to be opened and admired together, beautiful "Statesy" things from shops at home.

Christmas Night in the tropics—cool night breezes, soft night noises, warm night fragrance from blossoming shrub. Overhead twinkling starlight or radiant moonlight. Waving, bending bamboo, tall sentinel palms, gleaming white roads, thatched-roof cottages. The crowds at last are gone home to come again at New Year's time and Three Kings' Day to give their greetings and receive their gifts. Quiet and peace, joy in the heart of Filipino and missionary. "And thus, in a far away land, do they keep the King's Birthday."

EDITH EBERLE.

In Africa

WHAT would Christmas mean to you if you didn't have the fun of surprising those you love with the very presents they like best? Our black folk in Africa do not have that custom. They are learning that Christmas is the day above all others for giving to the Lord's work.

Long before the big wooden drum was beaten calling the people to church early on the last Christmas morning we were at Monieka, many of them had already come and were waiting on the benches in our front yard. Singing is an important part of every service in Congo and how heartily everyone sang that morning! It was the first time some of them had ever heard a Christmas hymn. After several songs, they listened intently while a little portable phonograph played some of the hymns they love. One of the school boys read the Christmas story and after a fitting sermon by one of the missionaries, came the climax of the Christmas celebration—the offering. Faces beamed as the entire congregation filed past the table and laid their gifts down. Everybody gave. In some cases it was very little, maybe only the equivalent of a tenth of a cent, or perhaps only a little basket or an arrow or an egg, but they gave! If giving is a synonym for Christmas in America, it is likewise so in Africa—perhaps, though, in a different sense.

MRS. ROSS ATHERTON.

In South America

CHRISTMAS DAY in Buenos Aires and the sun beats mercilessly down on the stucco buildings and the stone paved streets, for it is midsummer. In the tile paved *patio* of the training school the *toldo* (awning) has been drawn overhead to shut out the burning rays of the sun. Here the long table is

'Neath the White and Scarlet Berry"

spread and around it are seated the members of the South American Mission having Christmas dinner. There is a tiny tree and a gay little present for all.

The children are excited and happy. If, treasured deep in the hearts of their elders, there are persistent memories of snow-clad hills, of glowing coals on hearths and of other groups around distant tables, the conversation continues merry and the laugh is still brave.

As the evening brings a degree of coolness, the *patio* of the church becomes crowded with those who would listen to the program given by the Sunday school children. The platform is decorated with palm branches and the tree is hailed with joy by the children. Sitting under the brilliant southern stars we listen again to the beautiful old story of the star of Bethlehem, the shepherds and the baby Jesus. Sweet young voices take up the strains of *Noche de Paz, Noche de Amor.* Memories tender and holy, fill us as they sing *Christ, the Savior, is born.* May he indeed come to live and reign throughout this land.

MARY IRENE ORVIS.

In China

THE Chinese are a very hospitable people, always celebrating events, birthdays of parents, sages, holy men and idols. In Luchowfu we lived between two temples. The first and fifteenth of every moon streams of Chinese went from top to bottom of our house to see what it was like. They wanted to inspect the inside of everything. This was bringing the West to the East. Getting acquainted in this and many other ways, we went to their homes to help in birthday celebrations and to partake of their feasts. So when Christmas came we had an opportunity of making it a great occasion. The children always gave the main part of the Christmas programs, with everybody singing the same Christmas songs that were being sung at home. Then the message of good will and peace came from the lips of those prepared to tell it.

The evidence of Christmas celebration used to be found only in our church and homes but now one may see "Father Christmas" in any little town. They all know it is suggestive of the spirit of the season. Children are pleased and are no more afraid of the foreigner and his doctrines. Women are anxious to bring gifts to their friends and are finding great joy in the celebration of Christmas Day by offering gifts to God in self-denying service and in helping to make it possible to bring the message and spirit of Christmas to their fellow men. MRS. ALEXANDER PAUL.

In Mexico

IT is Christmas eve in Mexico and a light beams in each door and window beckoning to Joseph and Mary. In the temples, amid the burning candles, is an altar bearing small images of Joseph and Mary, of shepherds and their sheep. The gathering worshipers sing to the beautiful Mary and promise her rest. The children join in with whistles and tambourines. Then a division of the singers occurs. Those without the closed door plead shelter for the holy pilgrims. Within they chant the response, "No room." Repeated pleadings gain an entrance. The "mass of the cock" ends with the clanging of bells, and the doll image of the babe is placed among the other figures. After midnight games and gift giving are followed by dancing, feasting and drinking.

Hardly has the revelry ceased, however, when the dawn of Christmas Day appears and other lads and lassies are seen on the street. They bear fruit to the hospital, clothing, beans and corn to the tenements and one stops to mail a check for the orphanage in India. The eve before, while the chanting was going on in the temple, they were heard quoting from Luke and Matthew and singing of the gift of God's son. In the large temple the image of the babe was placed on the altar. In the smaller crowd, Jesus was born anew in the hearts as a personal Savior.

HALLIE LEMON.

In Tibet

"While at home they're making merry
'Neath the white and scarlet berry,"
In Tibet the missionary
And his folk are fast asleep.

But that's just because the Christmas sun does its shining in America before it comes to Batang. At the orphanage, the big boys are sleeping soundly, for they have had a long climb up the mountain side after the Christmas tree. Now it is standing in the center of the big cement court of the school building. All the children have helped to decorate it with gay paper ornaments and festoons of popcorn, and it even boasts a few ornaments and shining tinsel from America. For weeks the school children have been learning the Christmas songs and all day long their voices resound throughout the mission compound. As *Silent Night, Holy Night* floats through the air in the still of the evening, the missionary knows that indeed Jesus has come at last to Tibet.

MRS. R. A. MACLEOD.

The Cry of a Child

By J. H. MOHORTER

NOTHING is more potent than the cry of a child in distress. It always grips the attention, and seldoms fails to move to immediate action. The experience of the Colorado Christian Home for Children, at Denver, furnishes a striking illustration of this fact. It was the sight and cry, twenty years ago, of a little homeless child that moved Mr. and Mrs. J. W. Warren, of Loveland, to give a valuable farm as the foundation of a Protestant Christian home for orphan, neglected and abandoned children in the Centennial state.

It was the sight and sound of the cry of a greatly increased number of children, destitute and homeless, that led to a campaign in 1920, sixteen years later, for funds for the enlargement of the building of the Home in Denver. The year 1920 was not an auspicious time for raising money. The great war had just come to a close and people had suffered much from many solicitations and the country was in the midst of a post-war business slump. However, the need of the children gripped and challenged the members of the Christian churches in Colorado, and many others. They pledged an amount sufficient to provide the enlargement necessary to receive the added number of children that were seeking a home.

Instead of financial conditions improving, as these friends of the children had hoped, they grew worse, and consequently only about half of the pledges were collectible. This failure was not due to a lack of heart, but a lack of ability. In the meantime the number of children knocking at the doors of the Denver Home for admission, only to be denied, increased until the average reached three hundred per year.

It was this chorus in minor key from three hundred children in distress, representing Colorado, Wyoming, Utah and New Mexico, that stirred the hearts of the women of these states to designate their Golden Jubilee offering to the building fund of the Colorado Home. It was the cry of these children that led the women to the heroic effort and the sacrificial service in giving that sent them not only to the top but beyond their goal.

It was the constant cry of the distressed children of the Rocky Mountain Region, sounding in the ears of the big-hearted business man, J. S. Dearing, of Colorado Springs, that led him to challenge the Colorado brotherhood by placing $14,600 in escrow in a bank in Colorado Springs, to be turned over to the building fund of the Colorado Home on condition that $30,000 in new money be raised within 150 days. He insisted that the presence and appeal of three hundred needy children demanded immediate, heroic, united action; that their condition and need was a reflection upon the church.

This challenge was accepted, and with great enthusiasm, by two hundred representatives of the Colorado churches at a banquet held in the Adams House, Denver, on the night of February 18, 1924. The company unanimously pledged themselves, and their churches so far as possible, to the acceptance of this challenge. A campaign committee was appointed immediately and instructed to lose no time. This committee "lit a-runnin'." It organized the next day, and before the week was out had flashed the word to every Christian church in Colorado, Wyoming and New Mexico that $60,000 must be raised for the building fund of the Colorado Christian Home; that $30,000 must be in cash and in hand in 150 days; $30,000 more pledged, to be paid in six months.

The cry of the children and the challenge were electric. They stirred the people of Colorado as perhaps they have never been stirred before. They came to the rescue, and God honored their efforts with victory. The conditions made by Mr. Dearing were met to his satisfaction. As a result the building fund now totals $63,000. This brings the long-sought building into view. It will take about $30,000 more. Everybody feels confident that this amount will soon be provided.

THE secret of the success of this campaign lies in the fact that everybody rallied to the children. About the first thing the committee did was to determine the amount needed from each church, and then to ask each church to raise its quota. Almost without exception the quotas assigned were accepted and the amount more than raised, and that without delay. The little church at Windsor, under the leadership of young John Gordon, was asked for $100. It sent in $232, and has promised more. The Berkeley Church, of Denver, where J. D. Forsyth preaches, accepted a quota of $400 and did not stop giving until it had reached $1800. The little Edgewater church, a mission erecting a building on a church erection loan, accepted a quota of $275 and raised $550. Broadway and East Side, Denver, did heroically. The Highlands Church exceeded all others in an offering of $2520.99.

It takes more than interest and enthusiasm to put over successfully a great enterprise. It takes leadership. The Colorado Home campaign was exceedingly well directed by a committee consisting of William Oeschger, chairman; Mrs. C. E. Wagner, secretary; E. M. Trosell, treasurer; Mrs. H. A. Hackett, J. E. Davis, W. M. Duff and Floyd Bash. They handled the campaign with skill and amazing resourcefulness. Almost the entire ministry of the state was mobilized. They did not wait to be drafted; they volunteered. They literally went everywhere for four weeks, echoing the cry of the homeless children through every canon and pass until the remotest church in the remotest valley of the great Rocky Mountains heard the cry and answered the call. The old and the young, the rich and the poor, people within the church and people without, united in their response to the needs of the children of Colorado. A little chap at Ault pledged 10 cents; The Low Twelve, a

Masonic body of Denver, gave $500; the Klan gave $500; the Electa Chapter of the Eastern Star gave $700; every Eastern Star chapter in the city of Denver made a substantial gift. Mrs. C. E. Enyart, of Ordway, made a gift of $800 and a pledge of $500 more. A. E. Humphries gave $1000, the largest personal gift, and a conditional gift of $1500 more to complete the quota of the Central Church.

Plans have been made and bids are being received. Work on the building will be begun just as soon as there are sufficient funds in hand to justify. Many friends have said, "When you begin we will pay." We are serving notice now on these friends to get their pocket books open. Thirty thousand dollars more will give us a building sufficient in Denver for years to come, and will be a credit to the Disciples of Christ. The children shall no longer cry in the streets. They shall be received into the habitations of Christian love.

Carrying the Convention to the Churches

By H. B. McCORMICK

DID you attend the Golden Jubilee convention at Cleveland? "The best since the Centennial," was the verdict on many lips. Many expressed the wish that this note of joy and ringing victory might be carried to the last man and woman of our brotherhood. Enormous as that task seems it will come close to fulfillment in the nation-wide fall rallies and the every-church visitation following them. These were planned to bring to the last member of our brotherhood the work which the churches are doing through the United Christian Missionary Society.

With this in mind 147 centers were picked representing every state in which we have work in the Union. Into these centers were invited the membership of the churches, the Bible schools, the Christian Endeavor societies, the women's societies, circles, triangles and boys' and girls' leaders. A more general invitation was extended also to every member and friend of our churches. Each rally being confined to one day, it was felt that almost anyone could devote at least that amount of time to the hearing of this work and to the meeting of the workers.

The teams selected to visit these centers were led by secretaries of the United Society, assisted by foreign missionaries. The secretary had first-hand knowledge of conditions under which our work is conducted at home, while the foreign missionary had personal knowledge of our work abroad. Both the secretary and the missionary came fresh from the international convention, so that each had the advantage of this inspiration. Bible school and women's missionary society workers served on the teams also. The Bible school workers had just come from the convention conferences where their program for the churches was set forth. This was true also of the auxiliary workers. In addition to those already named, the state and college representatives were invited to participate. These workers had also come from Cleveland.

The desire to bring the work, the workers and the churches together determined the program of the rallies. Fourteen hundred and seventy ministers, or ten ministers for each rally, were invited to give addresses. The subjects selected covered every phase of the work—foreign, home, benevolent, church erection, ministry, missionary and religious education, literature (including WORLD CALL and *King's Builders*), the United Society and its relationships, financing the United Society, and financing the missionary program of the local church.

In addition to these addresses provision was made for the presentation of state and college work; simultaneous conferences for ministers, auxiliary organizations and Bible school workers were arranged; a supper conference for young people was provided, and the evening given over to a popular and general presentation of our missionary and benevolent enterprises.

The extent of the rallies, the personnel of the teams and the character of the programs have assured those attending much of the inspiration and victory spirit released at the convention. It now remains to carry these to the individual church. An every-church visitation has been projected for this purpose. Each minister attending the rallies has been asked to carry the message of the rally to his own church.

Besides visiting his own congregation each minister has been asked to visit one or more congregations in his community to share with them the rally program and program material. It is hoped in this way that each church of our brotherhood shall be linked definitely with the great Cleveland convention. If for any reason some church is not visited, the packet of literature will still be made available for that church, and the minister himself will be invited to make use of the literature and order card in presenting the work to his own people.

There are three factors underlying all our regular organized work. First, its magnitude; second, the self-sacrificing loyalty of over 2,500 workers; third, the profound and prayerful interest of the churches themselves. These factors came to the surface in our Golden Jubilee convention in a more pronounced way perhaps than ever in our history. From the convention to the rallies and from the rallies to an every-church visitation, these factors will be brought to the attention of our churches as never before. When the churches face up with the greatness of the work and sacrificial loyalty of the workers they will be moved to deepened effort on behalf of Christ and his kingdom as expressed through the work which they have established through the years.

Cleveland gave us our greatest convention, and an informed and inspired church will give to the Master the greatest victory he has known through our efforts as a people.

And They Wrapped Him in Swaddling Clothes

By
Bess Robbins White

NO one knew where it came from. They found the bundle on the doorstep one December morning, and a pathetic looking bundle it was, too. Just an ordinary market basket, with the loose end of a worn flannel blanket flapping over one side revealing a shapeless mass of white dimity and pink briar stitch beneath. They had to rummage around and peer rather closely before they found the little body with its red, wrinkled face, squirmed up in indignation.

The event was not an unusual one at the Dallas Children's Home. No one knows just what the next morning's doorstep will hold; a ragged urchin, a destitute widow with her dependent children or a helpless infant. But they are all taken in. That is, if there is room. If there isn't, if there is not enough food to feed another hungry boy, if the baby ward is crowded to overflowing, if no funds are available to enlarge because you and I did not realize the night might leave a human soul on the doorstep, that—as Kipling would say—is another story.

But that queer looking bundle found on the doorstep that wintry morning could not be ignored. It was plainly a Christmas gift, the rarest and most precious in the world. So the massive walls were stretched somehow and another cot squeezed into the baby ward.

Several Christmas days have rolled by since then. The shapeless bundle is now a manly little form, the red, wrinkled face is a clean boyish countenance and the world, once seen through the slats of a market basket, looks a bit brighter and more inviting.

The books show just how many children were cared for at this Dallas Home last year. The figure is somewhere around 300; 300 men and women who will contribute to the well being, true living and right thinking of the world. And this is just at one of the six homes for children our brotherhood is maintaining!

In thinking about the work done in our homes for children, I think particularly of the Juliette Fowler Home in Dallas, as it was there I spent a happy day quite recently. At the head of Fulton Avenue it stands, on a high elevation overlooking that thriving, bustling Texas city. It is a stately building with imposing white columns. The spacious front yard, with its sloping greensward, is provokingly inviting, and mounting the broad stone steps I wondered why its soft coolness had remained unmarred by the tramping feet of the children. "It is not that we forbid them to play on it," Mrs. E. D. Vawter, the splendid, motherly matron explained to me later, "But we have a certain sense of family pride in keeping it beautiful, and then the backyard is an ideal playground." And I could not deny it after seeing the slides and swings and sand piles and merry-go-rounds with the swarms of children romping around. And swarming they literally were, all over the yard, bubbling over with the spirit and energy of typical youngsters. While they were playing, we went through the house. Down the rows and rows of beds in the wards I wandered, where each one "makes his own." I looked into the linen closets and even probed about the attic storeroom where gift clothes from friends all over the country are marked as to size, color, and suitability and brought forth as needed.

Products of the Dallas Home

Three splendid young women, reared in the Home, who are now in college preparing to make their contribution to the world.

But it was in the baby ward I lingered the longest, glorying in the sheer joy of hearing their laughter and wiping away their tears.

There were golden brown curls and black straight locks and the proverbial tow heads, all wagging incessantly and all clamoring for attention. The time came for the afternoon nap and without a word they dropped dolls and blocks and mighty engines and crawled into their tiny cots, pulling their little woolly blankets around them. I thought of life and the values I had put upon Things. Barbara Young's poem came popping into my head:

We who seek beauty may not know
The certain way our feet shall go,
Nor the sure season when our eyes
Shall compass her. We are too wise,
Who seek her endlessly, to care!
Nor God nor man may tell us where
She has her true abiding place.

Last night—I saw her—in a face.
In a wide room where loveliness
Hung on the silence, like a dress,
A little Maid—*A child!*—I said,
Sat where the light gleamed on her head,
And its soft darkness. . . . Some one near
Was reading verses. I could hear
The voice, the words—but I was bent
Upon the listener's intent
Still eagerness. And sweet, and wise,
I saw the *woman* in her eyes.
I saw small anguishes that bled—
And little hopes that blossomed red—
And knowledge . . . For a moment's space
Upon that stark and lovely face
Life flung its flame! *A child?* I said.
On the soft darkness of her head
The crown of woman beauty
lay—
And woman pain.

I think today,
We who seek beauty shall be blest
When we stop seeking. Home is best.

If home is best, then surely the work we are doing in these great institutions is best; the work of making homes, not only for the children who come seeking shelter but for those childless parents whose arms and hearts, long empty, find here a baby hand slipped into theirs.

Nearly two thousand years ago they found a little baby in a manger. A great shining light, a star, led them to the place; a star so brilliant that wise men said its light would never fade. And it shone over that baby, just an ordinary baby he seemed, whose little red wrinkled face must have been squirmed up in indignation at it all. Perhaps he, too, made a pathetic looking bundle as they wrapped him in swaddling clothes. But they cared for him as best they could, even as we are attempting to do today. And they brought him gold and frankincense and myrrh, even as we give of our time and love and money to help these little ones. It may be, after all, in all the din and confusion, that the star of Bethlehem is still shining. Its rays often become distorted, its light often flickers, but surely it is the beacon that leads us on as we strive, stumbling and often faltering, to follow the gleam. At Christmas time it shines peculiarly bright too, if we but lift our eyes from the tinsel and baubles of pleasure to see it. Perhaps if we look long enough we may even see a reflected vision and catch some of the glory of that other baby born so long ago. I wouldn't be surprised.

After a few months in the Dallas Home

As they came and as they now are.

Since the Days of '74

By FLORENCE MILLER BLACK

Miss Florence Miller represented the Christian Woman's Board of Missions in the group of distinguished women who fairly electrified North America in the Coast to Coast Jubilee in 1910-11. Since then marriage and motherhood have kept her out of the public eye but have also deepened her consecration to the things that abide. As Mrs. Atwater remarked, when introducing her at Cleveland to make this address, it is doubly fitting that Mrs. Black should speak of our own Jubilee.

IN chronicling the successive stages of our Jubilee achievement we cannot ignore the seventy-four years which antedate the organization of our missionary enterprise.

The days since '74 are underpinned and undergirded by those which preceded them, and to the earlier efforts of such missionary societies, as the Boston Female Society for Missionary Purposes; the Salem Female Cent Society, and finally the Union Missionary Society born in 1861 and fostered by Mrs. Henry Doremus, we owe in a large measure the strength of our own initial effort. For they fought not against flesh and blood, but against that more potent and insidious enemy, Public Opinion, which had long since crystallized into definite and unyielding conviction regarding woman's place in the general scheme of things.

For thirty years after the impulse had been planted in her heart by Dr. David Abeel, a missionary from China, Mrs. Doremus prayed and waited until finally God wrought for her in the tide of opposition a recoil sufficient for the formation of the society which was the forerunner of a host of others, our own among them. Looking today upon the capable, splendid, organized groups of women in many lines of civic and Christian endeavor it is difficult to realize that before the days of 1860 they were isolated units, having no opportunity for group activity. "As sheep without a shepherd" might be illuminatingly descriptive of their estate, except that each woman had her own individual shepherd in the person of husband or father whose duty it was to conserve the national ideals concerning the sphere of woman's activity. The scope and limitations of her orbit were rigorously defined and included no activity outside of the home except in the case of widowhood or spinsterhood—teaching or sewing.

We of today cannot realize the strength of public prejudice that was hurled against the first efforts of women toward organization, and when we think of the little group which in 1874 assembled in the basement of the Richmond Street Church, essaying an organization for the long-delayed carrying out of the Great Commission, we are considering a company as courageous, intrepid, and inspired as any that ever adventured into unknown territory or sailed uncharted seas.

It is true that certain choice spirits in our brotherhood, such as Thomas Munnell, secretary of the American Christian Missionary Society, Isaac Errett, editor of the *Christian Standard* and J. H. Garrison, editor of *The Christian*, gave the movement their sympathetic cooperation and paved the way for the historic gathering at the general missionary convention in 1874. It is true also that that same general convention extended recognition, approval, and a pledge of support to the newly organized body of women, but the late Dr. F. D. Power is authority

State Presidents and Secretaries in Attendance at the Jubilee Convention

for the statement that few of the brethren were present in the service and hardly any of them took part in the proceedings.

But the spark of missionary zeal in the heart of the inspired leader of that little company, Mrs. Caroline N. Pearre, had been fanned to an inextinguishable flame, and neither principalities nor powers, nor the Rulers of Darkness, nor wickedness in high places (I am not referring to our brethren) could quench its light.

Where will you find a finer or more clarifying defense of the individual freedom of belief which has always characterized our plea than in the reply of Mrs. Pearre to the question as to whether she had sought permission for her enterprise. "No one," she said, "has the right to say nay to a movement that I and other women of the church believe to be of God."

In that Declaration of Independence a new era was inaugurated in the history of missionary work, for with the organization of the Christian Woman's Board of Missions there came into being the first board which did not differentiate between home and foreign fields and which administered entirely its own business. The women's boards of other communions were more or less auxiliary to other agencies of the church. Perhaps they made their initial mistake by asking permission of their brethren.

The Jubilee Adders
Miss Helen Mohorter, Miss Bertha Haffield.

The assumption of independence goes a long way toward its realization. In our case, however, it did not carry to the extent of revolutionizing current opinion or modifying to any perceptible degree the prevailing idea of woman's part in the church life. Instead, a storm of protest broke over the heads of the little group. They were ridiculed, derided, discredited. In her book, *Forty Years of Service*, Mrs. Harrison quotes humorously from an old issue of *The Apostolic Guide*, which caricatures in three columns the idea of a woman's convention. "Just imagine," the article proceeds, "a procession of sisters dressed in modern style, marching into Lexington to their yearly meeting bearing banners inscribed, 'Woman's Missionary Society.'"

Well, we may not all have been dressed in modern style, but, many a time have we marched into Lexington to our yearly meeting. We have marched into Cleveland five thousand strong with unfurled banners which bear the record of fifty years' achievement, and there is probably not a man present who feels that the sight is one to evoke derision.

THE first convention of the Christian Woman's Board of Missions with a membership of approximately seventy-five from nine different states reported $470. After long consideration of four lines of work which were presented at the meeting, Jamaica, abandoned by the American Christian Missionary Society because of lack of funds, was chosen as the initial field of labor and our first aim was the support of a missionary in that place. Two years later that aim was realized when Mr. and Mrs. W. H. Williams sailed for Kingston.

It is interesting to note that within ten years all four of the pleas presented at that first meeting were answered. One was for Jamaica, one for India, one for the Negroes of the South and one for evangelistic work in the far West. Jamaica was honored with our first service but the others were not forgotten. In 1881 Mr. and Mrs. Faurot went to Jackson, Mississippi, to open a work for the Negroes. In 1882 we sent four missionaries to India, women whose names are indelibly graven upon the tablets of our hearts:

Miss Mary Graybiel
Miss Ada Boyd
Miss Mary Kingsbury
Miss Laura Kinsey

They sailed in company with four from the Foreign Christian Missionary Society, with which we cheerfully cooperated from the time of its organization in 1875.

A year later the support of an evangelist was undertaken in Montana, where in 1881 not a single church of our brotherhood existed. Help was also extended to Colorado. During this period our annual receipts had grown from $400 to $55,000, in round numbers, and our membership from 75 to 8,000.

From 1884 to 1894 our highway of service had broadened to include the maintenance of a school at Hazel Green in the mountains of Eastern Kentucky, whereby the opportunities of a Christian education might be extended to an isolated people, shut in by the rugged hills from the advantages enjoyed by those in other parts of the state; the beginning of Oriental work in Portland, Oregon, in cooperation with the First Church of that city, and the establishment of a Bible chair at the University of Michigan.

Our income at the end of this period was $255,000 and our membership 30,000.

In the next decade we entered Mexico and Porto Rico, established Bible chairs at the University of Virginia, the University of Kansas and the University of Texas. A second school in the mountains of Kentucky was undertaken at Morehead and work among the Negroes of the South sponsored in a large way. The latter was an inheritance from the American Christian Missionary Society. (Now that we are married to the American Christian Missionary Society, it may not be out of place to

(*Continued on page 45.*)

Thinking It Over

By BERTHA MASON FULLER

"Then sang Deborah—
For that the people offered themselves willingly;
For that the leaders took the lead in Israel,
Bless ye Jehovah * * *.
I will sing praise to Jehovah, the God of Israel * * *,
Tell of it, ye that ride * * *,
Ye that sit on rich carpets,
And ye that walk by the way * * * ;
There shall they rehearse the righteous acts of Jehovah.

"Jehovah came down for me, against the mighty * * *
There were great resolves of heart;
There were great searchings of hearts * * *.
Oh, my soul march on in strength * * *,
To the help of Jehovah against the mighty.

"Blessed above women shall Jael be,
Blessed shall she be among women in the tent.
He asked water and she gave him milk;
She brought him butter in a lordly dish.
She put her hand to the tent pin,
And her right hand to the workman's hammer."

THUS, in the year of our Lord, 1924, one hundred thousand women in the picturesque attire of ten great nations laid at the foot of the throne a beautiful service, enduring for two years, day and night. The Lord has come down to the help of those that love him so that they have led the entire church in its most sacrificial gift for those "whom having not seen, it loves." The rich and the poor, the high and the low are telling what the Lord has done; for has he not given victory over the enemy? What enemy? The enemy of low vision, of doubt, of indecision, of lack of confidence, of criticism, of indifference, the enemy that denies the good.

To all but a few intrepid souls the Golden Jubilee million-dollar task was huge; yea, impossible, a dream of the inexperienced and unworldly. But, there were those who had been with God, and who looked with clear eyes on the field which is the world. By them we were bidden to sit down in companies, by states, provinces, and countries, and to each a definite portion was given; in turn then to smaller groups, to each group according to its ability. Great and small groups were given tasks which placed them on equality. The giver of the last dollar shared equally the triumph and joy of the giver of the first one thousand dollars. The whole body is bound together in the remembrance that all gave, all rejoice, and all advance together.

Thus the accomplishment has become the delight of many who would have lacked courage or wisdom or strength to attack so great a problem alone. By the concerted effort to provide fifty buildings for the strengthening of the work around the world, all minds were lifted from the petty, inconsequential things to the sphere of real values. It is the first world-enveloping enterprise of the Disciples of Christ. Heretofore, the task of preaching to all nations has been approached, country by country, a part at a time. This was necessary to prepare a background in our spiritual consciousness for this world-encircling effort.

The most discordant elements are unified in espousing a great cause together. We are thus united in spirit and work within our own body. The solidarity of our movement is strengthened and we can hope to move successfully forward, and to invite other fellowships to unity of faith and action. There is no more powerful instrument in a program of achievement than cooperation and through lessons learned during the past year we have come to realize its unparalleled value and unlimited force. We have indeed and in truth been dwelling in unity of thought and working in unity of action. Thus have we achieved.

HAVING finished this aim, confidence has increased within ourselves. We now have the assurance we can do any important task that may come to us. There will be no shirking or denying possibilities. The standard of sacrificial giving has been raised. It can never be lowered unless the church is ready to beat a retreat and abandon the promise of ultimate victory over unrighteousness.

Not only have new contacts been opened with all parts of the world, but with thousands of minds in our own country. Persons who have before had only a nominal interest in a vague program for world-wide Christianity, have now come to have an interest in and a responsibility for world conditions. To the extent this prevails, enlightenment and Christianization prevail, righteousness triumphs, and war ceases.

The current of right influence has been enlarged by the enlistment of thousands of new persons. These, by their study, prayer and gifts constitute one of the largest items of Jubilee gains. This body of new members of missionary societies will form the basis of constant support which every missionary and mission station must have. Although a million dollars is being sent on its mission, a large part of the Jubilee task is still to be done. The investment of this money will open new fields which must be supported. New church buildings mean increased congregations, with the necessary increase in repairs, caretakers, ministry and other kinds of service. It means increased converts and demands for out-stations. These mean more workers, literature, Bibles, schools, teachers, orphanages, hospitals, doctors and nurses. A never ending chain of increasing responsibilities has been inaugurated. It is a service that will be passed on with loving hands by each one who receives it until "all nations" and "every creature" have been served, and Christ reigns.

Looking Ahead

By MRS. AFFRA B. ANDERSON

NOTHING succeeds like success. Some said it couldn't be done; a great host of women with "faith believing" said it could be done. They won the victory. Every victory gives assurance that there are other victories ahead just as great. Our greatest work is ahead, not behind.

More than seven hundred new woman's missionary societies must be fostered until they are able to walk alone. That many more groups should be organized very soon in churches that are perishing because they have no missionary vision. Many rural and small town churches have had little or no opportunity along missionary lines.

The new members, more than thirty-two thousand of them, must not be neglected. If they are allowed to lose interest, very soon they will drop out and be lost to the work, and worse than all, miss the blessing that comes to the one who is a member of a missionary organization.

When we think that only about one-third of the church members take an active interest in mission work, we know our greatest work is ahead. How shall we win these disinterested members? By patient, persistent, prayerful effort. What shall we say for the children and young people in our churches who are not receiving any missionary instruction? Before many years our opportunities for missionary service will be over. What are we doing to interest the young people and children so they will be ready to take our places? The attendance at the regular monthly meetings should be increased. Programs should be strengthened. That society is strongest that makes the most of its monthly meetings, and it is the society that will achieve most with its special efforts, because its regular efforts are worth while.

The church of today is woefully lacking in missionary education. True there are those who do not want to know anything about missions, but a great majority are waiting to be informed. The wealth of missionary information each month in WORLD CALL and *King's Builders* reaches entirely too few homes. Whose business is it to see that these missionary magazines go into every home? It is yours, dear reader, and mine. We say we enjoy every word in WORLD CALL, then why don't we tell our friends and neighbors about it and get them to subscribe? We would resent anyone calling us selfish, but we forget, our actions sometimes speak louder than words. Knowledge is the key to interest and the basis of all active missionary service. "Without information our giving will be mechanical, our prayer indefinite, our teaching ineffectual and our service unintelligent." It is not going to be an easy task to get WORLD CALL in every home and *King's Builders* in homes where there are children, but if we are in earnest when we say "what are we going to do next?" we will not ask for something easy.

Fifty new buildings must be equipped and the enlarged work maintained. We cannot just say to the more than a hundred children that will come into these new homes: "Here we have provided you a place to live, we have done our part." No, they must be fed, clothed and kept warm, which will require extra funds. The same will apply to our aged guests. The new school buildings and churches we will build around the world will call for more workers; "and how shall they preach, except they be sent?"

During the past year hundreds have felt, for the first time, the real joy of Christian service through sacrificial giving. Great blessings would come to all the work, local and world-wide, if this Diamond Jubilee year of the American Christian Missionary Society would again bring a love gift of a million dollars. It would seem the least we can do to increase our gifts so that when the year closes June 30, 1925, there will be no deficit in the general fund. It will be another real victory when we increase our giving so that each year there will be sufficient funds to care for all the work, as well as the normal growth which must naturally come.

We should not be afraid of a big missionary aim, but we should be afraid the aim is not big enough. Our financial aim for the auxiliary organizations this missionary year is $670,000. We must not fail to reach this goal. Some phase of the work will suffer, if we do.

There are two occasions in the work of local missionary societies which must continue to be observed; Woman's Day, the first Sunday in December, a service for the information and inspiration of the whole church and the Easter Week of Prayer, a week of devotion and expression of love through special thank offerings.

Our work calendar provides for something special each month; Woman's Day in December, Every Member Visit in January, Guest Day in February, when every woman of the church should be in the monthly meeting as a guest. WORLD CALL and *King's Builders* will be stressed in March. Easter Week of Prayer comes in April. The circle, triangle and boys and girls will unite with the missionary society for a great meeting in May. Closing the year's work in June will find the goal reached if each preceding month plans have been carried out. It is only by thus planning and looking ahead to larger things, not alone in the immediate future but on through the years, that the great program started this past year will unfold itself into a glorious, triumphant achievement of God's ultimate purposes and plans.

This is the last year of the great five-year evangelistic campaign. The time has come for sympathetic, aggressive and prayerful cooperation of all who believe in and work for the evangelization of the world. Let us plan for our love gift at the 1925 convention to be a million souls added to our churches around the world. What a victory this would be!

"Tired! Well, what of that?
Dids't fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come! rouse thee, work while it is called today,
Face to the front along the King's Highway."

Cleveland—In Brief

A GAVEL was presented to the convention by a representative of the Near East Relief.

When F. D. Butchart, chairman of the convention committee in Cleveland, was introduced, he said, "We have the towel over our arms and are carrying the basin prepared to serve you."

Greetings were sent to the convention by J. H. Garrison, who for so many years was a regular attendant and participant in the international conventions.

A fifty dollar gold piece was presented on Golden Jubilee day, a gift from the children of the Christian Orphans' Home, St. Louis.

The Negro societies had as their aims for the Jubilee twenty-five new societies, and twenty-seven were secured; $5,000 was the aim in money and $5,215 raised; $215 was given by the children. Mrs. Rosa Brown Grubbs made the report and at the close sang "Swing Low, Sweet Chariot" in a way that impressed the whole audience. Several of her own people in the gallery joined in the chorus.

The Drum Tower Church, Nanking, China, sent to the convention a hand-woven banner in honor of the Jubilee. The total amount of money given by China for the Jubilee was $1,187.85.

An interesting guest of the convention was Mrs. Alice Vanderbilt Morris, of New York, who came to speak to the conference of Ministers' Wives, an organization which has been in existence for ten years, and which this year had four sessions, meeting each morning before the regular sessions of the convention. Mrs. C. S. Weaver of McKinney, Texas, was elected president for the coming year and will continue to conduct a column in *The Christian-Evangelist*, where the problems of the minister's wife will be discussed. A constitution has been adopted and the organization will now be called the Council of Ministers' Wives.

At the communion service on Sunday afternoon it was estimated that 9,000 people participated. Four hundred deacons and elders served and an offering of $3,040.28 was made for ministerial relief.

Two hundred sixty-nine attended the Thousand Dollar Club banquet given by the department of religious education in honor of the eighty-two schools that this year exceeded $1,000 each in their gifts to the United Christian Missionary Society. Seventy-three of the number were represented by one or more.

At six-forty-five o'clock Sunday morning three thousand people gathered around the Garfield Monument in Lake View Cemetery, just as the sun was rising and casting its rays through the pine trees. The service was in charge of Jesse M. Bader. Dr. B. A. Abbott, editor of *The Christian-Evangelist*, delivered an address on the life of James A. Garfield showing his loyalty to the people with whom he was identified in his church relations.

For the first time in the history of the missionary work of our people, the visible results of the labors of the missionaries were shown, as six of the nationals from Porto Rico, Jamaica, India, Philippine Islands, Africa and Japan were introduced. They are all educated and cultured young men who are expecting to return to their own countries to help in the uplift of their own people.

In the realization of the aim of one million dollars for the Jubilee, twenty-six states and Canada, as well as the Negro organization of churches, went over the top.

Eleven Jubilee banquets were held Tuesday evening preceding Golden Jubilee day at the convention, at which time many of the states completed their aims with great enthusiasm. Messengers were sent to the Olmsted Hotel with reports. Then complete returns were sent to the different groups before they separated.

The Public Auditorium at Cleveland was the most commodious, comfortable and convenient place in which it has been the privilege of the convention to meet. Its beauty was enhanced by 5,000 gladiolus stalks in varying shades of pink and red, the gift of Mrs. F. G. Bradley, of Cleveland, a sister of Mrs. H. B. McCormick.

A feature which attracted much interest in the exhibits in the basement of the convention hall was a collection of 180 posters prepared to cover all phases of the work carried on by the United Christian Missionary Society. In addition to these the Texas women sent fifty which they had made to represent the fifty years since 1874, and from China came about an equal number. Missionaries and others were in attendance to explain the posters and at intervals stories were told by Dr. Royal J. Dye and songs sung by the missionaries and nationals from the different countries.

The resolution to condemn the private carrying of pistols, in itself a serious and far-reaching act, called forth no more facetious remark than that of President Cory who announced, in all gravity, as he handed the passed resolution to the secretary: "I'm glad it doesn't include shillalahs."

The well-known and never-failing wit of Mother Ross was in evidence at all times. But next to "getting the goats" of the Thousand Dollar Club members, we believe the best and most timely remark she made was at the evangelistic banquet when, following the jocund and impassioned H. H. Peters on the program she said: "Why, Mr. Peters is so dynamic, everything he has on is charged!"

The Limitless Christ

The Address of President A. E. Cory of the International Convention of Disciples of Christ on the Occasion of the Golden Jubilee, Cleveland, Ohio, October 14, 1924.

MADAM PRESIDENT, officers of the convention, officers and members of the various organizations reporting to this convention, and members of this Twelfth International Convention of Disciples of Christ as representatives of churches or as individuals, I would remind you that we gather tonight to celebrate the 75th year of the organization of the American Christian Missionary Society which is its Diamond Jubilee, the 50th year of the organization of the Christian Woman's Board of Missions which is its Golden Jubilee, the 49th year of the organization of the Foreign Christian Missionary Society, the 36th year of the organization of the Board of Church Extension, the 37th year of the organization of the National Benevolent Association, the 29th year of the organization of the Board of Ministerial Relief, and the fourth year of the grouping of these six units in the United Christian Missionary Society; the 13th year of the American Temperance Board, the 14th year of the Association for the Promotion of Christian Unity, the 9th year of the Board of Education; and that back of these are state societies and individual colleges that touch the century mark. These separate anniversaries are glad and happy to unite in recognition of the anniversary of the Golden Jubilee of the organized work of our women.

President Cory and George H. Stewart of Canada Caught at an Informal Moment

Your president could with pleasure give his entire address to a recognition and interpretation of the magnificent accomplishments of these fifty years, if he were not conscious that more able interpreters will bring to us in the days immediately before us the message of their faith, their sacrificial intercession, their humility, their persistent forward going, their constant note of education, their constant marching to the earth's end to follow Him, yet ever beginning at home. When the record is unfolded, then and then alone will we know the debt we owe to these Christian women who with uplifted hearts bring their glad gifts in this the year of their Golden Jubilee. To come to a great anniversary gives us pause. We instinctively turn our faces to the great past. How we are tempted to recount its triumphs and to give praise to the great personalities and forces of days agone. During every hour of this convention we must be conscious of the debt we can never pay to the consecrated lives of those whose leadership we are following even unto this hour. If however we should pause for a single moment to give praise to their accomplishments or to glory in our own they would be first to condemn us.

If this convention in tenor or tone has one note of self-praise or satisfaction in tasks accomplished it would be better that we had never met. The only note of praise must be to Him, our Savior, in that he has been so patient and long-suffering with us when we have halted and given our attention to things other than the great passion of our Christ.

The prayer of our hearts in these opening hours should be that the leadership of the Christ will be so evident in this convention that there will be no doubt in our own minds as to our commitments and no doubt in the world's mind as to our purpose as we face the next Jubilee periods.

The organizations that will report to this convention, whether reporting for the single year or for the Jubilee periods, will make their own comments and bring ample interpretation of their purposes. I do not conceive it the duty of the president to anticipate these reports in any way, but to allow them to speak, as I believe they will, of their problems, their victories, and their defeats. I believe that these reports will bring an illuminating comment on the original purpose of those who led us into the great movement for the Christianity of the Christ.

The very nature of this group to which we belong makes it very evident that your president speaks not for you but to you as an individual. The words of a president can have no meaning except as he is able to voice the purposes and the desires of those who listen. The very fact that this is a Jubilee convention, linking

us so definitely with the past, the very fact of the world today with all of its complex problems and its marvelous opportunities, and the very fact of a responsibility for a long future and what may emerge, puts a stifling responsibility upon any man who speaks in this hour. He is of necessity driven back from any personal attitude to human groupings or organizations, from any conception of the church that he himself may hold, to the Christ himself.

Those who called into being this movement for the restoration of primitive Christianity glimpsed Him and proclaimed Him in the totality of His life when He said: "Full authority in Heaven and on earth has been given unto me." Those early pioneers knew that if the world was to have a New Testament church it must have a New Testament Christ. To talk of a New Testament church and to try to phrase it in the terms of faith or organization rather than to emphasize it in terms of Him whose bride the church was to be, is to miss the way. When Jesus stood before his Disciples and said, "Full authority is given unto me," he said, "I am limitless." Catching the remarkable breadth of this statement our pioneers realized that down through the ages voices of human authority had been raised and organizations had been created that limited Christ. The essential purpose of those rugged men and women was to free Christ so that he could move untrammeled among men. They wanted no interpretation of Christianity, but they wanted the religion of Jesus. In one of the galleries of Russia is a statue of Christ bound hand and foot. It stands, a tragic expression of what the Son of Man suffered. Those early advocates saw him bound by organized religion, by human statements and inconsequential differences and their first attempt was to free him for his divine and total mission in the world.

The theme of this convention is *The Church Today.*

Latin American Fellowship

Miss Pearl Gibbons, Mexico, Miss Mary Irene Orvis, Argentina, Miss Zona Smith, Argentina.

At the Convention Doors

B. S. Ferrall (at the left) and others leaving the Auditorium.

The church that serves today must not be an instrument of this period alone, but it must be so total in its life that it is the church of His day, the church of our day and the church of every tomorrow. How eagerly we try to wrest from the records a multitude of details concerning this or that theory of our own. Yet the Christ standing supreme and in a bewildering simplicity said, "I am limitless—go." To grasp the full significance of this limitless Christ we must realize: First, his limitless power; second, his limitless purpose; third, his limitless program.

His Limitless Power

Men reading the word "power" conceived of it in the terms of earthly authority, temporal reign and human commitments. Out from this conception grew the long struggle of church and state; and out from this came the enthrallment of the church by organization, dogma and philosophy. In more recent times we have realized that if the power of Christ was limitless it was not a power of earthly authority but it was the very power of right, justice and salvation of a Lord who conceived of his mission as both human and divine.

If we realize how limitless he is, we must commit ourselves to the fact that he can regenerate the individual, save society, make governments righteous and bring to the world brotherhood. By dogma and by organization he has been fettered to other ages. He cannot assume his limitless mission so long as the accruing centuries hinder his progress. No one will decry the valuable contributions that men have made in seeking to conceive of him and to know him, but we must recognize that these expressions are temporary for they are hu-

man, as men in the long future will recognize some of the expressions of our day as fleeting and passing. He has been fettered by partial conceptions and thereby his mission has been necessarily incomplete. Out from this have come sectarianism, partial interpretation and legalistic dogma within and without.

"Away Down South in Dixie"

Left to right: D. H. Starns, Lexington, Ky.; H. B. Smith, Washington, D. C.; R. N. Simpson, Birmingham, Ala.; E. C. Mobley, Oklahoma City.

Those who sought to free him for the understanding of the world sought to build what every generation has needed and what this one needs, namely an unsectarian and undenominational Christianity in doctrine and in life. To stand here tonight and proclaim that in this Jubilee year we have accomplished this goal would be to falsify the facts. If we have not been sectarian and denominational in name or purpose, how often have we been in spirit or action? Have we not been so busy proclaiming our purpose and assuming that we have reached it, yet too idle in accomplishing it? What does it matter what we call ourselves when, after intimate contact with us, the world calls us something else? It behooves us to turn again to the Scripture and remember that the early disciples were so busy preaching Christ that they left it to others to name them. The records say that they "were called Christians first at Antioch." Let others name us, but let our own energy be given with a holy passion to the teaching of a limitless Christ to the world. The world is waiting for him, but it will repudiate us or anyone else who claims to have freed him, yet keeps him bound by word or life. If we are to present a limitless Christ to the world we must have a limitless faith. There can be no doubts or hesitation. When we realize his purposes no matter what the mountains that rise before us, we must believe that they can be removed. Blessed is the group of believers that has not seen, yet has believed. Let science and philosophy have their legitimate fields of fact and reasoning, but when we come to carry out His commands we are at once carried into the great adventure of faith. "I believe" is the postulate and the one alone that will rally lagging followers to undertake the limitless tasks of the Limitless One. Undergirding this limitless faith must be a limitless and constant contact with the Christ.

If I were asked to name the single great achievement of the fifty sacred years of the work of our women I would unhesitatingly pass the large sums of money that they have given in their consecration to Christ; I would pass even the heroic sacrifices of the wonderful missionaries they have sent to the world's end; I would pass their many accomplishments that can be recorded by statistics of students taught, of patients healed and of a multitude of services that should have our high commendation. I would name as the one great deed of our women which the records will unfold, that they have tried to lead us to a life of intercessory prayer. If this convention shall pass and we shall glory in a thousand accomplishments, or if we shall try to seek reasons for failure in organization or otherwise, without realizing what prayer has accomplished and the increasing need of prayer, I say again, we had better not have met. The expression of this prayer must have no sense of false piety, no mechanical interpretation, no thought of fetish, but it must with clear eye see Him limitless, and through this contact which He has so graciously provided we must realize that, when we have faltered and missed the way it is because we have failed in our faith, and to avail ourselves of the limitless contact with the limitless Christ. Our faith and our contacts will give us the right perspectives and our legitimate goal. When we conceive of him as limitless we can know at once that he has taken into account our human foibles and our

Clifford S. Weaver and Grant K. Lewis

Unequal in weight but well matched in devotion to the Kingdom of God all round the world.

Reminiscing of William Woods College

W. E. Jameson, chairman of the trustees, J. L. Garvin, formerly president of the college.

human differences, but that whatever our differences with each other, in him there can only be love, unity and a common passion, never division.

It is only a Christ realizing his limitless power who would send his disciples everywhere in the world and to every age. His disciples more and more took into account the condition of the age in which they lived and applied the gospel to the age and the peoples with which they were dealing. Our own fathers took account of the age in which they lived and sounded the notes that were needed and were applicable to their age. So must we take into account the conditions of this wonderful world in which we are living. Ours is a spiritual task and to accomplish it we must have the spiritual dynamic of the Limitless One. His power has ever been the background of his purpose and program. Too often we have ventured forth without tarrying at our spiritual Jerusalem to be endued. With his power alone can we approach his purpose.

His Limitless Purpose

To ascertain the limitless purpose of Jesus is simple. He declared in his last hours on earth that his believers must be united and the world must be evangelized. He thus revealed first what the condition should be among themselves and second what the attitude of every believer should be toward the world. In this simple declaration he made it possible for his followers to move in a world of any size, of any condition, of any kind.

—F. W. Burnham.

Nine Thousand at Communion in Cleveland

Looking toward the rear of convention hall Sunday afternoon, October 19, during the crowning service of the week.

The world into which he sent that first group was limited in geographical extent, hampered by its methods of transportation, simple in much of its learning and narrow in its religious expression. The world in which our fathers made their declarations was a world many times greater in its geographical extent, but yet to us simple in its methods of life, yet men in their time called it a complex world. Theirs was a world where deep religious furrows had been dug and men were moving in ruts hampered by the restraints of the beliefs of other men that had gone. The world in which we move is a mobile world. Thank God it is a thinking world. The currents of thought are varying and opposite, but when men think they are more ready for an adventure of faith than when they are bound to tradition, to dogma, or hindered by earthly power that keeps them from thinking.

A world that is reading and meditating is a world in which the Limitless Christ has his greatest opportunity. We think of it as the most complex of any age, and perhaps it is, and that our problems are mountains too great for even a life of faith to attack. As we look back upon the past we think that their problems were simple, so we must remember that we are moving to the time when men will think of our problems as simple. Standing as we do nineteen centuries away from that first great adventure of faith, standing more than a century from the adventure of our fathers, and we by the very nature of our fellowship ever committed to adventure for Him, we must again ask ourselves this question: "Has the condition of the world ever been impossible for Christianity?" We unhesitatingly answer "No," but that the condition of the church has many times been impossible for the world.

Never was there so much need with the world in its present condition that believers in Christ should have passion for union as today. Let us look at the futile efforts for union in the long centuries. They have all been based upon intellectual agreement, upon dogma or upon outward organization, and they have failed. Christ in his prayer for unity prayed for the spirit and purpose of unity. Men have tried to force the union of the church by organization and by human power. Such a plan will always fail. The one great plan of the spirit of unity in a limitless Christ in whom men can move with utter freedom to the expression of their faith has never been fully tried. The intellectual processes of faith have always been divisive. The expression of faith in service has always been unifying. Men of varying degrees of education, of many races and from diverse conditions will find it impossible to agree upon how they reach their faith, but in glorious unity they can confess their faith in Him, a Risen Lord.

We must realize that in this complex world the unity of Christ's believers can be accomplished only when men are free to find the Christ who is the interpreter of

(*Continued on page 42.*)

What Jesus Christ Has Meant to Me and My People

One of the most stirring things in the convention was the appearance on the regular program of six young men from distant fields, all native of the countries where our missionaries have served. These young nationals, each a Christian leader from among his people, are typical of the new day in foreign missionary work.

Juan Rivera, of Porto Rico, is one of our own orphan boys who has developed into a Christian leader under the direction of the missionaries. He has graduated from our mission school, the University of Porto Rico, from the Union Theological Seminary in Porto Rico, and is now in the College of Missions and Butler. He will take two years of training before returning to preach to his people.

Lalit Shah is a fourth generation Christian from our India field. His ancestors a hundred years ago were converted by William Carey. He is deeply interested in the development of the church in India, and has taken his training in our own Bible College at Jubbulpore and has his A. B. from Allahabad. After two years in the College of Missions, he will return as a worker among his own people.

Jerome Freeman is from Liberia, Africa. He was a pupil of Jacob Kenoly, and was with Kenoly when the latter was drowned. He is a graduate of Southern Christian Institute, and is now in his third year in Drake, preparing to serve somewhere among the African people.

Emiliano Quijano is a Filipino, brought to Christ under the ministry of our missionaries in Manila. For fifteen years he has been the volunteer minister for one of our Manila churches. Mr. Quijano is a trusted official in the finance department of the Philippines and is spending two years in the school of finance at Columbia University under the support of his home government.

P. H. Mao is a Chinese from Luchowfu. He is from a family of educators. He came to Transylvania last year, under the influence of Mrs. A. C. Bro, of Luchowfu, whose father, A. D. Harmon, is president of that college. Last year, while in Transylvania, he accepted Christ, and is now in the College of Missions and Butler preparing for Christian service in China.

T. W. Nakarai was led to accept Christ through the work of our missionary, Ben E. Watson, of Tokyo, and received his A. B. from Butler last year. He is now working for his master's degree in the College of Missions, and after receiving his training expects to return as a minister of Christ among his own people.

In the Land of the Rising Sun

I AM still a child in the Christian life, for I was born into it but three short years ago. But it is something to be able to see the light of the world with the eyes of a child. Here, for instance, is a wrecked ship in a dark sea. A flash shed by the lighthouse is the only hope of the crew, is it not? Yes! And how many lives even a flash has saved! Christ is the light of all the world: and he is the Savior of all human beings. There is no greater joy than finding the light of Christ in the distress of human life.

T. W. Nakarai

My brother is a rigid Shintoist and my adopted father is a sincere Buddhist. Fortunately or unfortunately I have been both. The teaching of bravery in Shintoism and that of mercy in Buddhism never gave me peace of mind. One day a boy was sent to me from a restaurant where I owed a bill. He said, "Can you pay today, sir?" "How much?" "Seventy-five cents." "Hm, how often have you come just for this seventy-five cents?" "Well, they keep sending me and I have to come." "All right. Here is your seventy-five cents!" But instead, I gave him a blow on the cheek. He fainted. Was I really strong? No, I was not, until I came to Jesus Christ where I found true manliness. I sat on the wooden floor in a Buddhist temple without any cushion, meditating and pondering over the questions dictated to me by the superior. Again, I sat before the superior to give my reasons, knowing that I should receive a beating with the so-called "Stick of Mercy" if I were mistaken. Did I really find mercy? No, I did not, until I came to Jesus Christ where I found true love. To me the little flower which is the symbol of Buddhist teaching was worth more than all that philosophy could offer, but now I saw that far higher and holier than even Buddha's flower was the love of the Father-God who leaves the ninety and nine in the fold to seek the one that is lost. So I have seen the light of the world, and have found the love of God, and I now realize the value of life. I believe in Christianity because to do so is the worthiest thing in the world. I want to live my life for Christ's sake because he is the only Savior of all human beings and my personal Lord. I want to devote my life to the spread of the gospel because of what Jesus Christ has meant to me.

Christianity was first introduced into Japan early in the sixteenth century but was later prohibited by the government for more than two hundred and fifty years. Our Protestant mission work began in 1859, and the first Japanese Christian church was organized with eleven members in 1872. Japan already had Shintoism, Buddhism, Taoism and Confucianism, each containing fine elements of morality and religion. The newly introduced Christianity was not welcomed by the Japanese until its superiority was fully understood. They investigated Christianity as they did the Western sciences. They examined the Bible critically; they studied the life of Christ; and finally they began to recognize him as the Son of Man, and God as the Father of all human beings.

Buddhism, which has now been taught in Japan for more than one thousand five hundred years claims over forty-six million believers at present. Christianity which was to the Japanese fifty years ago only a new sort of paganism, has now nearly a quarter of a million believers, and its membership has lately been increasing by about four thousand a year. Japan has one hundred and twenty-four universities and colleges of which fourteen are Christian institutions. We are proud of our Christian schools, especially of the Margaret K. Long Girls' School in Tokyo, which is one of the eighteen higher grade schools for women in Japan. These Christian institutions are all producing year after year really strong men and women who want to work and live for God rather than to work and die for the emperor. We need more of such schools.

Christ has whispered universal brotherhood into the ears of the Japanese for about fifty years, and many of them now realize that they are one of the nations among Christian humanity which is responsible for building the Kingdom of God. We Christians are all striving for this purpose. Christ has taught us that we should not make any difference because of the color of the skin. There is only one universal God and he has made of one blood all nations to dwell on the face of the earth. Therefore, what Jesus Christ has meant to my people is that they all are to build the Kingdom of God together with other nations because we are all brothers and sisters.

The Japanese are grateful for the sympathy and friendship

SPOKANE UNIVERSITY

of the American missionaries who are devoting their lives to the spread of the gospel in Japan. I hope that the cooperation of the American missionaries and the Japanese people may never cease, and that the sun of the Japanese flag and the stars of the American flag may abide in Christian love as harmoniously as do the sun and stars in the sky.

TOYOZO WADA NAKARAI.

For India's Needy Millions

IN Christ Jesus I have found the standard of a perfect home. It was my privilege to be born in the home of Christian parents, Christian atmosphere and influence pervaded and governed the whole family life.

2. In Christ Jesus I have found the standard of sound education. I studied in the mission schools at Harda and graduated from the high school in 1917. The deep Christian influence of Mr. Cunningham, the saintly life of Mr. Eicher and the striking personality of Mr. Scott made a deep impression on my life. I got in these institutions Christian education and all that it implies in the way of Christian living.

Lalit K. Shah

3. In Christ Jesus I have found the standard of friendship. Though I was born in the home of Christian parents, was educated in the mission schools at Harda, and had therefore the best Christian training yet as so often happens, I led a careless and indifferent life. One evening, and the memory of it is vivid, a meeting for Christian students was conducted by Dr. Sherwood Eddy. That October evening I heard the voice of God, felt his presence and was led to Christ through that message. That night in my room, I prayed to God as I never prayed before, said good-bye to my old life, got new life in Christ, and then I knew what Christ and him crucified means to me. Since then I have tried to follow my master and friend in a personal loving devotion and it has been the joy of my life.

4. In Christ Jesus I have the joy of service. The greatest ambition of my life was to enter the Indian Civil Service, the best position the government can offer to any Indian. But one evening during my junior college year, Sam Higginbottom, the well known agricultural missionary in India, gave a forcible message, *The Call of the Villages*, in the college chapel. Then and there I heard in clear notes the call of God to dedicate my life to the service of India's needy millions. I laid my intellect, powers and all at the feet of Christ and asked him to use me as he would. In India I took a special postgraduate course in agriculture and rural education and have now come to this country for further education in order to equip myself for enlarged usefulness when I go back to my own country.

What does Jesus Christ mean to my people?

1. In Jesus Christ they have found a perfect social order. What influences led the old caste system to crack at last, to disintegrate? Whence came the desire to raise the outcastes, fifty million people who were classified as untouchables? What impulse is moving them to denounce child marriage, to work for the removal of the ban on widow remarriage and to proclaim for women the right to education, and emancipation? From what source came the ideal of the life of service? For the whole country is resounding to day with the cry of social service instead of lifelong contemplation and retirement from this world.

2. In Jesus Christ they are finding the fulfillment of all their spiritual aspirations and age-long quest. There is in India today a great spiritual awakening. The old spiritual order is passing away, the old pantheistic belief is giving way to monotheism as India is beginning to realize the fatherhood of God. The quest of India after truth and God has been a long one and unconsciously she has been drawing nearer to Christ.

3. In Jesus Christ and his teachings they are finding the material for building up the great edifice of education. The old order of superstition and ignorance is fast disappearing and there is the beginning of a new order, a blending of the best in Western and Eastern culture. Free universal compulsory primary education is the watchword of the new movement. National education is the talk of the day. The influence of Christianity is traceable in all the intellectual movements of the day.

4. In Jesus Christ and his principles they are finding the true basis for democracy. India is witnessing a great experiment in democracy by the introduction of responsible government. There is a growing national consciousness. India's leaders are beginning to realize that Christ's ideals and principles are the true basis for any form of democratic government. Gandhi more than anybody else has done much to draw people's thought towards Christ. Never in the history of Christian missions has there been such a study of the life and teachings of Christ as today. The Maharaja of Travancore, a Hindu prince, said, "It is the Christian Bible that will work out the regeneration of India and her peoples."

The great mass of India is in a melting pot. On the one hand there is a process of disintegration and on the other hand a process of reconstruction of a new order. It is only Christ who can lead the country into a greater, fuller, richer life. Surely but slowly Christ is guiding the destinies of India. Saint John saw in his vision a crown of many jewels on the Savior's head. One of those shining bright jewels will be India. Keshab Chandra, an apostle of the modern age, a Hindu, said, "None but Jesus, none but Jesus deserves this bright precious jewel—India—, and Jesus shall have it." Amen.

LALIT K. SHAH.

In China

P. H. Mao

A YEAR and a half ago I was not a Christian. Two years ago I was against any kind of religion. As you know there is an awakening of our young people, who think the only hope of China is learning science, engineering, industry and commerce from the western world. So when I was in college a few years ago in China, I had as I then thought high ideals for China's future. My dream was a great well trained and equipped army and navy for defense and conquest. We have a vast amount of undeveloped natural resources which in my dream were to be used for China's own enrichment and happiness. I also desired a better school system and social conditions. However, my dream has changed some. I want China's army and navy to be large, but only as a matter of defense, for the world is not conquered by armies but by love. I still hope for the development of our natural resources, not for a selfish motive for the good of humanity. What caused my desire for China to change? Because I have come in contact with some real Christian friends who have shown to me the truth, and the truth has freed me from all selfish desires. During my short stay in Lexington, Kentucky, I came into contact with many Christian friends. I certainly appreciate the spiritual influence of the faculty members of the Transylvania College and College of the Bible, the pastor of Central Christian Church, and other good people of that city.

It would be easy for China to become a world power. She has the longest continuous civilization of the world's history. She has one-fourth of the population of the world. She has more natural resources than any other nation. With the incoming of modern cilivization she will become a world power. But power alone will not make her great. Germany was powerful in material development. She lacked something. Her situation is deplorable today. What did she lack? She lacked the true spirit of Christ. China will meet the same fate unless she first accepts Christ.

In the first place I have found the motive power in the teaching of Christ to be two simple words, love and sacrifice. Christ's goal is a noble and perfect world. His love is shown by work. His aims were not for himself, but for the welfare of all the world. His teaching has made men and women sacrifice and serve their fellow men. These spiritual forces drive one's life to a higher level on which one will be more useful to others than oneself.

Moreover, in Christ and through him I find the highest type of democracy. It embodies the most energizing and rational principles of life—individually and politically as well as nationally and internationally. Christ said, "I am come to minister and not to be ministered unto." He spent his life in the service of others. Christ again enunciated the principle that in order to live a worthy life, one has to die for a worthy cause. In Christ there is neither Greek nor Jew, neither bond nor free. "Whosoever doeth the will of my father, the same is my mother, my brother and sister." All are one in Christ. I want to testify of my personal experience. A month ago when I arrived at the College of Missions I met a Japanese and an Indian. You know we hated the Japanese and looked down on Indians. But we came in contact with each other and talked like Christian brothers. We love each other. We have the same idea to fight against the evil and fight for good. I rejoice to have as friends my first Christian Japanese and Indian brothers, Mr. Nakarai and Mr. Shah. It is only on these Christian principles that the great democracy of China can be built.

China wants Christianity. China does not want denominations. China wants the teachings of Christ. China does not want the dogmas of the theologians. I believe the golden age of Christianity is in the future and not in the past. Benjamin Kidd says, "The future of the world belongs to those nations which have the forward look and which are willing to sacrifice their present, not to the past, but to the future." Progress is the watchword of the day and of the Christian religion, service it's fundamental tenet. The true worship of God is service of fellow men.

P. H. Mao.

In the Archipelago

Emiliano Quijano

CHRIST has meant to me a complete revision of my conception of God. Although I was reared in the Roman Catholic church, as also ninety per cent of the Filipino people were, yet the God we had been taught to believe in was a being seated in judgment upon a throne high in the heavens, having on his right hand his son, Jesus Christ, on his left the holy Virgin Mary, and upon his head the Holy Ghost in the form of a white dove. From God's hands came forth lightning which he sends to the people on the earth as a punishment for their sins. The God we knew in our childhood days was a God of revenge and of terror. But with the coming of the gospel and through the help of the missionaries we have learned that God is love, and that, "He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Christ has meant to me a new conception of man. I used to believe that man was born in iniquity and sin, and in order to be acceptable to God he must go through the holy sacrament of baptism; but I find in the Bible that Christ said: "Suffer the little children, let them come to me and forbid them not, for theirs is the kingdom of God." If that is the case, certainly a newborn babe must necessarily be an heir to the kingdom also. Paul said that we are "the children of God, and if children, then heirs, and joint heirs with Christ." We are content to look at ourselves as the descendants of Adam only, when the Scriptures try to impress upon us all the time that we are more than that, that we are the sons of God.

Christ has meant to me a new conception of life. There is nothing to my mind that portrays more vividly Christ's attitude toward life than the teachings of the parable of the Good Samaritan and his attitude toward the woman brought to him by her accusers for adultery. Whereas before I used to emphasize the mean and unpleasant things about my fellow men, Christ taught me to regard every human being as the image and likeness of God, partaking of his nature and characteristics. And whereas before I was satisfied to live by myself, Christ taught me that the greatest enjoyment in life is to be found in giving ourselves to the service of others.

What Christ has meant to my people is a long story; but the following are the more important facts. Before the coming of the American missionaries to the Islands our people had already been taught about Jesus as the son of the Virgin Mary, with the result that whether on earth or in heaven we reverenced her more than we did Jesus. There are more church holidays given in honor of the Virgin Mary than there are of Christ.

One outstanding fact, therefore, in our present national life is that we are becoming more and more acquainted with the living Christ, and that his teachings are now better understood and appreciated by the majority of the Filipino people. Former Governor-General Harrison is voicing the sentiment of my countrymen when he writes: "The excellent work of American missionaries of all denominations in the Islands should be better known and appreciated at home." Governor-General Wood says: "The American and foreign church missions and schools and charitable institutions have done much to improve the spiritual and physical conditions of the people and to build up better relations between Americans and Filipinos."

I still remember in my student days how we used to live in crowded boarding houses under unsanitary conditions simply because we could not afford to pay more money for our board and room. But under present conditions, a student does not need to be well-to-do in order to live comfortably in Manila and in some large towns, because every mission is carrying on dormitory work. And these dormitories are exerting a great influence in the moulding of the religious and social life of the younger generation of the Filipino people.

But to my mind the greatest factor which is helping my people at present in their national life is the dissemination of the gospel in their own language. The result is that they are beginning to understand for themselves the beauty of the Christian religion, whereas before it was all mystery to them and they believed whatever the priests told them to believe. This fact, together with the introduction of education which is being extended throughout the Archipelago, has fostered a spirit of independent thinking. And this has its influence within the folds of the Catholic Church as shown by the fact that even though the majority of the Filipinos remain Catholics simply because that was the religion of their parents, they no longer believe in some of the doctrines and ideas of that church.

If I be permitted to confine myself to our communion, I would say that this need becomes more insistent. With all the beauty and soundness of our teachings we do not seem to have been able to appeal much to the people considering the time our missionaries have been on the field. During nearly a quarter of a century of missionary work, our membership is not as large as that of other denominations. There must be some reason. While my fellow workers think it is because we do not have fine church buildings, yet to me that fact is not so important as trained leaders. We look to you to help us solve this problem.

Emiliano Quijano.

In Our Neighboring Isles

SIXTEEN years ago I was left an orphan of seven years of age with nobody to take care of me but the Heavenly Father and some brethren. My father above watched over me and protected me. My dear mother was a faithful Christian, the first member in my town church. She always took me to church even if I did not understand much of the services, and was always in her place at the time of worship no matter what the circumstances were. Two years later after she became a Christian she passed away to her home where she is now with our Savior, whom she taught and led me to worship. How many times I heard her say, "I wish my boy to be a preacher of the gospel in the vineyard of the Lord." I never thought I would be, but her wish has been fulfilled and for ten years I have preached the blessed gospel to my people, and I have seen many turn from their sins to accept Him who died for all. It was Abraham Lincoln who said, "All I am and hope to be I owe to my angel mother." I can say the same thing of my mother, but brethren, was it not Christ who found me and led me to an orphanage where I was brought up to know him better? Indeed it was. For many years I remained in this orphanage which was supported by the Christian Woman's Board of Missions, until I came out from there preaching Christ to my people, and ever since I have been in his service. While at the orphanage I was taught to know Christ better, and today I am working to help others know him too. To my Lord and Savior I owe it all.

Juan Rivera

In the second place Christ has meant more than a greater opportunity in life; he has offered me my personal salvation, and I know I am saved; I know I am redeemed with the precious blood that was shed for you and me; and I know I have a friend, a true friend, to whom I can always go when in sorrow or in joy and I am sure to find him willing to receive me. Dear friends it is wonderful to have such fellowship, and we have it because Christ taught us the way.

What has Christ meant to my people? I asked one of our workers in our mission down there what he thought Christ has meant to my people. He wrote to me in this way, "My people see in Christ a great man, a hero, a great teacher. They accept him as such, but do not follow him as their Savior. Only that part of our people who have accepted Christ as their personal Savior see in him the Son of God who died to save the world."

But even if only a few are genuine Christians, the number is increasing every day; the latest statistics give the number of Prostestant Christians at about 13,500. Out of a population of 1,299,809 there is one Protestant Christian to every 960 persons. Yet the one is the leaven which is working for the regeneration of the whole mass. And regardless of numbers, Christ has meant much to my people and to my little island. Christ has meant educational, social and moral betterment. Before we had the gospel of Jesus Christ very few people had the privilege of an education, today the rich and the poor and all classes have this wonderful opportunity. Only Christ could have done that task. Socially our island has advanced rapidly. A great task is ahead of us, it is true, but as long as we have the message of salvation, we are safe and we are sure to succeed. Morally or religiously, dear friends, there is much to be done. For four hundred years Roman Catholicism was dominant and is still powerful today. During this time my people were in the midst of darkness, without Christ and his precious message which is the light of the world. But thanks to the loving Father, ever since the missionaries arrived with the good news of salvation, my people are coming to know more and more about Jesus, and what a great pleasure have I experienced as I have met with true and faithful Christian men and women. Dear brethren, much more is ahead of us but I am sure that He who died for all is able and willing to help us accomplish the task. May God bless us all in this work. Pray for those who are working in the name of the Disciples of Christ for Porto Rico's redemption.

J. G. RIVERA.

In the Dark Continent

Jerome Freeman

EIGHTY - FOUR years ago, Africa was known as the dark continent, full of mysteries and tragedy, today it is the continent of opportunity, tomorrow, through the continuation of your persistent effort and sacrificial service, Africa will be the continent of marvelous triumph, especially in the evangelization of her people.

Let me express to you my appreciation for the kindness in which I am permitted to address you. I feel the sense of obligation this occasion imposes. I appreciate the significance of being a direct product from the effort and sacrificial service of Jacob Kenoly to represent Africa in this capacity.

There is joy that comes to me when I remember that I once was blind but now I see the light. I am exceedingly glad that Jesus included me in his plan of salvation, and now I can say with a firm conviction and belief that Jesus is my personal Savior and I will cling to the Bible and its teachings until this mortal life shall cease. This expression has its origin directly in your effort and sacrificial service of educating and sending missionaries to Africa, with a vision of service, and maintaining them there through adverse circumstances.

When I reflect upon that great continent of Africa, with its area of eleven million, five hundred thousand square miles and its estimated population of one hundred and fifty million people groping in darkness and superstition, while Mohammedanism is growing and forging its way across the continent, my heart goes out to them in grief and sorrow. The majority of African people in blindness still bow down to wood and stone.

The African people believe that there is a god but where that god exists they cannot tell. They worship large animals, big trees, rivers, the sun and the moon. Anything that is beyond their understanding or beyond the ordinary they take to be their god. They are very loyal to whatever they believe. They go about that thing with great determination to put it through. There is nothing too difficult for them to do for a person in whom they have confidence, but when they lose that confidence in him it is just the reverse.

Africa has the largest variety of climatic influences that would be favorable to life and health when properly developed. Abounding in mineral wealth, with millions of acres suitable for agriculture, with immense forests of valuable wood, Africa is now being sought by the world's capital, and she is giving rich reward. But what of her people? I speak of the redemption of Africa. The one supreme thought is this; how may the millions of her people be reached by the light of the gospel and be saved? The customs and habits formed and fixed by centuries cannot be changed in a few years of effort.

The most outstanding Christian work in the history of the mission fields in Africa, is the work of the United Christian Missionary Society. The great work will eventually extend its influence from the south to the north and from the west to the east and thousands of the people, yea millions, will speak the gospel story in their own tongues. This society has made

it possible for me to be able to be in your presence today. In December of 1908 I made my first attempt to seek a mission station in order that I might become acquainted with the life which God intended for us all to live. I never dreamed of a day like this.

In 1905 Jacob Kenoly went to Africa. In the little town of Schiefflin the African people will long remember what he did for them. He was confronted by many obstacles, sickness and privation, working day and night, teaching the people. His motto was, "Though I perish in Africa let me be found at the post of duty." The sweet memory of those days spent under his instruction and his companionship are just the same, Christian friends. He won the hearts and the confidence of the people so much that they called him in their dialect, *Gar numogee,* which means "the good man." May God bless the Southern Christian Institute and prolong the life of its president and co-workers, that they may be able to send out more leaders with a vision of service like Jacob Kenoly.

The Africans whose lives have been touched by Jacob Kenoly and the other Christian missionaries are living in a different atmosphere. They believe that Jesus Christ is the Son of God and have accepted him as their Savior. They know what is required of them. Their chief desire is to get every tribe to believe in the truth and live according to the law of God.

What the Africans need is Christianity, that every tribe may speak the story of the cross in its own dialect. When they are persuaded that there is a better life and are induced to embrace it, they bring with them their characteristic sincerity. Oh, ye Christians of America I appeal to you for the redemption of all the African tribes. They are standing with pleading, outstretched hands and are continually saying, "Oh, you dwellers of Christian lands, come over and help us, else we perish in darkness."

JEROME E. FREEMAN.

The Call to Advance

One of the most popular periods of the Cleveland convention was the hour, Thursday afternoon, when officers of the United Christian Missionary Society set forth in rapid-fire statements of five minutes each the society's program of advance in all departments. These vital and vigorous messages are of such permanent value that we reproduce them below.

A Great Evangelistic Advance

THIS is to be a great year of evangelism. There are three incentives to make it such. First, it is to be in celebration of the 75th anniversary of the American Christian Missionary Society, which is our oldest missionary organization. To help make this Diamond Jubilee anniversary a real celebration, the A. C. M. S. trustees have voted $25,000 out of some special funds received recently from the Men and Millions Movement. With this fund seven evangelists have been employed who began their work on October the first, and will be known as the Diamond Jubilee Evangelists. The pictures of this group will be found on another page of WORLD CALL.

The second incentive is that this is to be the last year of the five to "Win the Million." This five-year program will culminate at the time of the Oklahoma City convention in October, 1925. The last four years have been marked by an increasing evangelistic passion and fervor coming into the churches and work of the entire brotherhood.

The third incentive is found in the great need of the world just now for the evangelistic message. There are so many thousands in our own land and so many tens of thousands in other lands, who as yet have never acknowledged Jesus Christ as their personal Savior.

A comprehensive program of evangelism for this year has been adopted by four of our brotherhood agencies. The state missionary societies, the colleges, the National Evangelistic Association, and the United Christian Missionary Society, have all unanimously pledged their support and activity in a common program of evangelism. This program has three great objectives. The first is to *revive the local churches* by prayer, by increased Bible school attendance, by training the membership for personal work, by more faithfulness to the communion service, by greater stewardship of money, by a revival of religion in the home, and by personal daily devotion on the part of every Christian.

The second great objective is to *win the unreached* by preaching, revival meetings, personal work, educational evangelism, "lay evangelism," the wide use of tracts, by the 1925 pre-Easter campaign, by simultaneous efforts in evangelistic meetings, by advertising, by organizing new churches, by opening closed churches, by enlisting the unattached members of our churches to place membership in the local church where they now reside, and by securing at least one thousand preachers to hold one thousand meetings in one thousand needy churches and communities during the year.

The third great objective is to *carefully conserve the results.* Every special ingathering through revival meetings and the pre-Easter campaign, should be followed by a week of conservation, or by schools of missions, by stewardship rallies, by distribution of Christian literature. More emphasis than ever before is to be placed on helping every individual to find some place of service in the local church.

This program is to be world wide in it scope. The missionaries on the foreign fields will have part with the churches at home in this united evangelistic advance.

In January, one hundred evangelistic conferences will be held across the nation.

It is to be a year of increased church attendance. All the Protestant bodies of America, beginning October 5, and continuing until Easter Sunday, April 12, are placing special emphasis upon the duties and privileges of church attendance, "that God's House may be filled."

As the Golden Jubilee was a special in the work of the United Society this last year, so Evangelism will be the special in the program and work of the United Society this year.

"Behold how good and how pleasant it is to 'evangelize' together in unity."

JESSE M. BADER.

The Call from Abroad for Increased Giving

THE six great fields on the Eastern Hemisphere and five on the Western, challenge us to wipe out our handicap of debt and greatly increase our maintenance fund. Our work is well begun, we have gone to the most strategic points for our locations and wide open doors challenge us on every hand.

In the providence of God we have been led to undertake work among the mighty races of the non-Christian world where Christ is unknown, and at the heart of the lands cursed by a decadent form of Christianity, where Christ is dead and the Bible a closed book. In the East we are in Japan, the land of strong government, great schools and modern industries. As Rome was in leadership to the Mediterranean countries, so Japan is to the countries which border the Western Pacific.

We are in China, the country of vast populations and chaotic political upheavel, the land of a stable race and an unstable government, changing, susceptible and helpless as a nation, and as a race lost without Christ.

We have planted in India, where dwells the greatest of the races under Western control, caste bound, but passing through a startling renaissance and crying for light.

We are in the Philippines, under the flag, at the door of the Orient and at the crossroads of the Pacific.

God and our martyr pioneers have called us to the country of Tibet and the whole Christian world has laid upon us the mandate for that land of Buddha.

We have pioneered in Latin America, among a group of neighbor republics, robbed of the spirit of Christianity by a decadent Romanism and wounded by a cruel priestcraft, to whom the church of America must be the Good Samaritan. We are alone responsible for the preaching of the gospel in the republic of Paraguay and we have gone to the heart of Mexico, Porto Rico and the Argentine.

The black man of Jamaica calls to us in his need and from darkest Africa comes the cry of millions of pagan people and the challenge of a wonderful native church, ten thousand strong.

In all these lands the hands of the missionaries are sadly tied because of meager equipment and insufficient funds. The startling increase in the cost of the work since the war began, has halted many a worthy enterprise and even caused heart breaking, back-

ward steps in several fields. Before the war the cost of all the foreign work, missionaries, native workers, buildings and all, amounted to about $2,500 per missionary family. Now it is more than $2,500 per single missionary!

Increased income and elimination of the debt is imperative for the following reasons:

1. Success gives the work a natural momentum. The penalty of achievement is greater undertakings. If we have trained national leaders, we must put them to work and give them opportunity to serve and win for Christ. We have given millions to establish the work and precious lives to maintain it. This all calls for worthy support now.

2. There is a rising tide of leadership in all lands among the people who have been led to Christ. These people must gradually come to strength and power in the work, more of them must be well trained and given equipment and support in their leadership. This will take more funds or we will lose this advantage and discourage these noble workers. In early days leadership was left to missionaries; now it is being passed to the national leaders whom the missionaries have trained.

3. Since the war began we have built few buildings in the mission fields. The success of the Jubilee is glorious and great joy will stir the hearts of the workers in all lands, but these buildings are only half of what are needed for the great fields; more homes, schools, chapels and other buildings must be provided.

4. These fifty new buildings, many of them on the foreign field, must be kept up, and the very success of the campaign means increased support in order that the work which is housed may be carried to success.

5. While the developments on the field in native leadership may not demand in the future as rapidly increasing a group of new missionaries as in the past, yet many strong, well equipped missionaries will be needed. As the situation is with us now, new missionaries, all trained for their work, have been held back from the field for a time. One of the greatest tragedies we face is the possibility because of lack of funds, of stopping this stream of strong young life in our colleges which has consecrated itself to world service.

6. In some fields we have not been able to keep up our share in the great cooperative enterprises in which we are engaged with other boards. Because of lack of funds we have been in the embarrassing position of either having the other bodies do more than their share on our behalf, or enterprises which needed better equipment have been halted entirely because we did not have the money. Neither our pride as a people nor the great needs of the work, will allow us to be driven into this position.

7. The war has largely destroyed the young leadership in life, and the Christian financial leadership of Protestant Britain and other European countries. America must now and in the future bear this increased burden for the world. Our people, more truly an American church than any other, must take our share of this leadership.

The hour is imperative for a strong advance in our foreign work. The doors are open, the world is changing, what we do we must begin quickly. The survey is surely teaching us that we must conserve and consolidate and strengthen the work in our older fields. We must advance and expand and take Christ to untouched millions in our newer fields.

STEPHEN J. COREY.

In Our Dozen Homes

A SPECIAL committee of the United States government reporting to the department of labor some two or three years ago, said that there were six millions of children of school age in the United States always underfed. If someone should state that there were six millions of children in India or China or Japan or some other foreign land that are always underfed, we would accept the truth of the statement without hesitation. But this statement was made concerning children of citizens of the United States. Think of it! Rich, cultured, Christian America, with millions of underfed children.

As our churches become more and more conscious of the social obligations of the gospel of Christ they become more interested in the care of the widow, the orphan and the aged. In increasing numbers they are sending orphan, neglected, abused and abandoned children, and aged, indigent disciples of our Lord to the department of benevolence for the United Society's care in some one of its dozen homes.

In the last half-dozen years the pressure upon these homes for the admission of children and aged has been tremendous, and it is still increasing. These homes are all full; indeed, many of them are crowded to overflowing. A long line of aged Disciples of Christ are standing at the doors of our homes awaiting admission. There are thirty waiting at Long Beach to enter the home the capacity of which is only sixteen. In the Northwest at Walla Walla there are twenty. There are ten on the waiting list at Jacksonville, Illinois, and ten for the Florida Home, with five at Marion, Indiana; seventy-five in all—all lifelong disciples of Christ, all aged, homeless and helpless.

It is this need that has stimulated the effort to secure an enlargement of the buildings dedicated to the care of the aged. The women of California have raised $25,000 for the home in Pasadena; but this Jubilee offering must be supplemented by $125,000 more before this building can be erected; and then it must be furnished.

Last year our home for children in Denver, Colorado, turned away three hundred; the home in Cleveland admitted only thirty-one out of 154 applicants. It turned away 123, all but eighteen of them under four years of age. Our home in Atlanta is turning away an average of 100 to 125 a year. This cry of the children in the street has created an insistent demand for new buildings for our children's homes.

The Jubilee in Ohio brought $50,000 of the $225,000 needed for the building in Cleveland. A great campaign was put on to supplement the $50,000. There remains $75,000 yet to be secured before this Cleveland home can be finished; and this money is needed at once; and then will come the task of furnishing the building.

About $85,000 is needed for the new building in Colorado. The Jubilee offering of $10,000 and the offering of $14,600 from J. S. Dearing, of Colorado Springs, supplement other gifts to the total of $62,000. We ought to secure $20,000 more at once for this building.

A gratifying beginning has been made toward providing a new building for the home in Atlanta, Georgia. The women of Georgia, South Carolina and Florida raised $25,000 in the Jubilee for this purpose. It will take $75,000 more for this building.

The splendid success of the Jubilee campaign has increased our responsibility. These jubilee gifts must be supplemented at once that the Jubilee money may be invested to meet the needs of the orphan and the aged. And when these buildings shall have been completed and their doors thrown open, and the aged and the children from the street sheltered inside their friendly walls, the question of their support will have to be met. It will require an increase of at least $25,000 in next year's budget to support the increased and enlarged families that will result from these enlarged homes.

The high-sounding note of victory of this Jubilee convention will send a thrill of joy into many a young and many an aged heart waiting for the comfort and consolation of the gospel of love expressed in Christian sacrifice and service.

J. H. MOHORTER.

The Ministry

THE department of the ministry has completed twenty-nine years of work. During this time three-fourths of a million dollars have been disbursed to a thousand people. Provision for the preacher who has given his life to the gospel depends on a right attitude toward the ministry. The leadership of the church is so important that a responsibility for the ministry must rest on the conscience of every member of the church.

The preachers now receiving the benefits have baptized 175,000, established 700 churches and erected 450 buildings. Among them are prominent pioneer preachers, evangelists, missionaries, state secretaries, educators and widows of college presidents. They gave an average of forty-five years of service.

Payments are made monthly to the 312 on the roll. Ministers number 146, widows 153, missionaries 13, counting the wives and children, in all about 750 people. Forty-one names were added during the year. Removals by death and otherwise made the net increase for the year ten. The total paid was $88,814, an average of $23.72 per month per home. We still urge that the average should be a dollar a day per home.

Let us notice three cases that are typical and illustrate the insistent need for larger support.

1. A preacher who has reached 82 years after preaching 50 years, gives up his last part-time preaching point and needs an increase for which the funds are lacking.

2. A young widow, with five children, teaches school but has

three of her children in an orphanage to do so. They need and have a right to their mother.

3. A girl of eighteen, ambitious, loved by all who know her, is in a sanitarium for treatment for the same disease that took her mother and preacher-father. We can pay only half her expense.

Many other cases are as richly deserving mention. Courage, heroism and an unbeatable spirit amid heavy and harassing burdens tell the story for many of these noble men and women. They gave their all for the ministry. They are entitled to more consideration at the hands of the church.

A second division of the work is the pension system, begun in January, 1919. Seven hundred forty-seven ministers and missionaries have enrolled, paying dues amounting to $165,980. Of this sum $32,419 was paid during last year. There is $319,991 in the fund.

Those enrolled pay dues according to age and are issued a certificate which provides benefits for disability age pension at 65, also for the widow and children. Benefits amounting to $3,796, were paid to twenty-five people last year.

There are four stages in the development of provision for the ministry. 1. The dramatic appeal for help for unusual cases. 2. The better ordered general appeal for ministerial relief with regular income but very insufficient. 3. A pension system in which the preacher has a part and benefits are contractual, but even when a maximum of $500 per year is reached is still inadequate. 4. An adequate provision supported by the whole church for all the ministry. We look forward to this final phase of the work. A beginning has been made by the Cleveland convention passing the recommendation for the creation of a commission on the ministry.

A people of the Book must heed the injunction that "they who preach the gospel shall live of the gospel."

F. E. Smith.

In the Homeland

LITTLE does this generation realize the material contribution of the home mission boards to the wonderful progress made in the spread of Christianity over the North American continent. It is because these home mission boards have followed the pathfinder and the homesteader and helped him build the first churches in the new settlements that Protestant Christianity has grown in these United States more than three times as fast as the population. Four-fifths of all the local Protestant churches have had their origin in "Home Missions." One hundred years ago only one person in fourteen was a Protestant church member; now the ratio is one in four. And the greatest factor in working this marvelous change has been organized home missions.

This service must needs be continued. The "Old Frontiers" may have disappeared, but the "New Frontiers" of American life make an even greater challenge to all that is noble and heroic in our American Christianity. The frontiers of our day are not local but general. They are not only "out west," but "up north," "down south," "back east," and fill all the spaces between!

The limits of this speech will not even permit a catalogue of these modern frontiers.

There are the multitudes everywhere to be evangelized. In this year we celebrate the Diamond Jubilee of the American Christian Missionary Society. How to carry the gospel to the millions of immigrants is an outstanding problem in home missions. Thirty-three of our largest cities are more foreign than American. New York is a prophecy of what other cities will become. It is the largest Irish city in the world. It is the largest Hebrew city in the world. It is the greatest city in the world in Negro population. It has more Germans than any other city except Berlin. It has a larger Italian population than any other city except Rome and Naples. Undoubtedly it is the greatest mission field in the world. Surely the Disciples of Christ, responding to appeals of great cities like Nanking, Tokyo and Buenos Aires will not pass by this, the greatest of all cities, merely because it is too close by to lend enchantment!

Before 1959 there will be as many Negroes in the United States as there were white people at the time of the Civil War. These citizens of our country will follow leadership. Shall it be leadership given by Christian Negroes?

There are other types of racial groups commanding the attention of our home mission department, such as the Acadian French, the Indians, the Mexicans and the Orientals. These racial enterprises are all evangelistic and educational and are in a measure successful as is evidenced by the growth of churches established among them.

The home mission enterprise has a more comprehensive objective then saving America. Its far reach is for world redemption. It is for the world's sake as well as for its own that America is to be saved. A Christian America will make a Christian world; an unchristian America will insure a continuing pagan world. It was Archibald McLean who said: "The evangelization of the world waits upon a nation representing in its life and institutions the mind of Christ and the creation of such a nation depends in large measure upon the triumph of American missions."

Grant K. Lewis.

Religious and Missionary Education

THERE are four outstanding needs facing the division of religious and missionary education which we cannot properly meet until our maintenance budget is increased. We have been standing almost still for the past four years. In the face of more than twenty-seven million children and young people under twenty-five years of age in the United States who are receiving no religious instruction whatever, the urge to expand is tremendous. With public statesmen and educational leaders pleading for an increased emphasis upon the fundamental place of religious instruction in the training for oncoming generations, if civilization itself is to prevail, it has seemed most calamitous that our efforts in its behalf should be lagging. "An ounce of prevention is worth a pound of cure," a dollar or a day spent in character *formation* is worth a hundred dollars or a hundred days spent in character *reformation*.

1. We need additional field workers as specialists in religious and missionary education to serve the churches. We have thirty at the present time. They are able to visit only two thousand of our churches each year, about one-fourth our entire number. They are constantly in demand. Enough calls have come during the Cleveland convention to keep them busy for the next twelve months, without regard to calls that will come subsequently. The new agencies of week-day religious schools and vacation church schools in addition to the older methods of the church school have added tremendously to their opportunities for service.

2. We must care for our young people in the rising youth movement of the world. Christian Endeavor work was made an integral part of religious education when the United Society was formed four years ago. We have been greatly gratified of late with the growth of Christian Endeavor and other forms of work among the young people under this leadership; particularly the young people's conferences. Last summer seventeen such conferences were held enrolling 1,460 young people, coming from twenty-five states and one Canadian province. Our colleges are heartily cooperating in this service. The number of these conferences must be greatly increased if we are to serve the whole brotherhood. Our young people in the churches are eager to face the demands of life service under competent leadership in these conferences.

3. We must help supply student pastors for our state university churches. We were pioneers in the approach to this problem from the standpoint of the Bible Chair work. This division has sought to assist in these fields from the standpoint of service through the local church. We have provided five student pastors for as many state university fields. In only two of them were we able to cooperate financially last year. There are ten appeals before us now for work of this sort.

4. We should take our proper place in the International Council of Religious Education, the World's Sunday School Association, the United Society of Christian Endeavor and the Missionary Education Movement. In these interdenominational organizations our leaders are always greatly honored in the officiary. Our counsels are welcome, our cooperation is eagerly sought. But we have been unable to take a place financially in the support of this cooperative work that is befitting our strength as a people. This fact makes some of us hang our heads with shame when the financial reports of the several organizations are made known.

Robert M. Hopkins.

Promoting the Advance

METHODS of promotion are not as deeply interesting as principles of promotion. For if a principle is clearly discerned and loyally adhered to it will, in the end, determine method. We shall in our thinking, then, deal with principles rather than with method.

The principles underlying the promotional work of the United Christian Missionary Society may be gathered up into two words, life and growth. If God be in the missionary and benevolent

(*Continued on page* 34.)

The Thousand Dollar Club of the United Christian M

ONE of the notable events of the Cleveland convention was the second annual luncheon of the Thousand Dollar Club of the United Christian Missionary Society. The members of this club are those Bible schools which have contributed $1,000 or more each during the last missionary year for missions and benevolence.

This luncheon was held in the Hollenden Hotel on Friday, October 17. Of the 82 schools who are members of the club, 73 responded with representatives in attendance. The total number present was 269.

The program consisted of a series of brief addresses. C. M. Rodefer of Ohio responded to the toast "The Club," and President Burnham, to the toast "The United Society." C. G. Kindred of Chicago, whose Bible school leads this host, spoke on "The Leader." Mother Ross told of "The Need" as only she can tell it. E. C. Mobley of Oklahoma City, who invited the convention to meet in Oklahoma City next year, spoke of "1925." B. S. Ferrall of Buffalo, who was one of the club members in attendance upon the World's Sunday School Convention last summer, told of "Glasgow."

Society at Its Second Annual Luncheon, Cleveland

Lucy King DeMoss, who wrote all four of the special programs to be used in the Bible schools this year, spoke of "Special Days." H. B. Holloway of Union Avenue, St. Louis, told of "The New Birthday Bank" which the United Society hopes to have ready by January first. C. E. Lemmon of Missouri, closed this feast of good things by issuing "The Challenge for the New Year."

The offerings of these great Bible schools constitute a goodly portion of the HALF MILLION DOLLARS which all the Bible schools are seeking to raise for the world-wide work of the United Society. The growth of the Thousand Dollar Club is most gratifying:

In 1919-20	23	schools gave	$ 35,265.05
" 1920-21	35	" "	50.138.23
" 1921-22	48	" "	73.548.71
" 1922-23	62	" "	99.673.07
" 1923-24	82	" "	123,256.86

It is the hope that this year over 100 schools will be participating in this club with a total gift of more than $150,000.

The full list of the club members appeared on page 55 of November WORLD CALL.

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work which the churches are doing through the United Society there will be life in that work, and if there be life in the work there will be growth, for life means growth. We are dealing then in promotion, with life, growth and God.

Several facts develop out of these principles. First, since we are dealing with life and growth our promotion must be regular and not spasmodic, for life and growth demand regularity. It is not enough to promote for this special thing and that special thing and, when the object of that promotion is attained, cease to promote. Promotion work must be as regular as life itself and it must develop as steadily as growth itself. This of course means that each church and individual must be led to contribute regularly instead of spasmodically.

Churches and individuals must also be led to see that it is not enough to contribute regularly over a given period; their contributions must be as constant as life and growth. Suppose a church says, "We are building this year and therefore cannot contribute to missions and benevolence," or, "We are having difficulty in meeting current bills; we shall have to cut down on missions and benevolence." It is much like saying to a tree, "Tree, you have grown very well this past year. Now this next year, for reasons which we could give, we want you to stop growing. Probably the year following we should like to have you grow again." To say that to a tree seriously would mean that you would kill the tree. No tree can stop growing and live.

Jesus said, "The Kingdom of Heaven is like a grain of mustard seed." It is planted and it will grow. The kingdom has been planted by the hands of Christ and watered by his blood. You may just as well expect a tree to cease growing and live as to expect the kingdom to cease growing and live.

Plant a young life, filled with the spirit of Jesus Christ either in this land or another and immediately the kingdom will begin to grow. As soon as the kingdom begins to grow, the problem of promotion comes in. The work must be housed and the work must be maintained. If that life continues to be filled with the spirit of Jesus Christ that work will continue to grow and promotion must develop with this growth. In promotion, then, we are dealing with the principles of the kingdom, with life, with growth and with God.

When, therefore, a church or individual faces the question as to what they will contribute to the kingdom they must face that question in prayer. If an individual should decide or a church should decide that they will contribute less, they must remember that they are not dealing with an organization, but are dealing with life itself. The question then to be decided is, which piece

Committee on Recommendat

The members of this committee are elected by the several state and provincial conventions; the larger units electing more than one. Several of those who served at Cleveland failed to get into the photograph. The following is the committee roll as kept by its secretaries, Mrs. H. B. McCormick and Miss Helen Goodrick: L. G. Batman, Ohio; J. B. Weldon, Mo.; G. M. Findley, Kansas; Dr. J. A. McCollom, Ohio; G. W. McQuiddy, Ohio; Mrs. Anna Carter, Mo.; O. P. Spiegel, Ala.; Mrs. L. E. Brown, Ind.; W. V. Crew, Ohio; Charles H. Trout, Fla.; H. P. Shaw, Cal.; Mrs. D. C. Knupp, Iowa; W. H. Hanna, Pa.; Mrs. Dan Bartholomew, Mo.; Mrs. J. C. Mullins, Ill.; Mrs. Wm. Alphin, Mo.; W. E. Babb, Kansas; Miss Margaret Windsor, Ind.; J. P. Martyn, Kansas; W. J. McGill, Tenn.; Mrs. P. D. Ferguson, Sask., Canada; Claude C. Jones, Utah; J. H. Coil, Mo.; A. L. Chapman, Mont.; George Darsie, Ky.; J. H. Versey, Ont., Canada; Mrs. M. T. Henderson, Ky.; Mrs. J. R. Golden, Ill.; George A. Marsh, Iowa; Miss Cora Hemry, Nebr.; C. Ward Eicher, Pa.; John L. Brandt, Okla.; J. N. Ervin, Texas; C. R. Stauffer, D. C.; W. P. Sham-

of work they are determining shall cease to grow. Which child do they want excluded from the orphans' home? Which person is to remain unfed? Which old minister is to remain without care? Which veteran missionary is to remain without proper equipment and reenforcement? Promotion deals with life, growth and God. The only place to decide the character and amount of contribution is in prayer in the presence of God.

It is our conviction that we as a people will rise to new standards of stewardship. We have been successful in debate, we have been successful in our Bible school enterprises, we have been successful in inaugurating our missionary and benevolent work. The next step is to study stewardship in the light of God's Word. When we as a people understand the principles underlying promotion and bring these principles to the foot of the cross it is inconceivable that we shall fail to make our promotion as regular and as constant as life and growth, worthy of God and his expanding kingdom.

H. B. McCormick.

The Challenge of Our Growth

IN August, 1883, Isaac Errett wrote a leading editorial urging the creation of a revolving loan fund to assist our missions in erecting necessary buildings under the American Christian Missionary Society. This fund was to be a financial friend to the mission church that had no financial friend. That fund was started in October, 1883, at our national convention.

In this editorial he said: "A permanent revolving loan fund of $100,000 will be quite sufficient for a growing church like the Disciples of Christ in a growing country like America." This language sounds strange in face of the fact that today we have a loan fund approaching $2,500,000 which cannot meet the demands of the growth of our churches in their readiness and desire to build up-to-date equipment, provided only that a church erection loan can be had when they cannot borrow elsewhere.

With all his vision Isaac Errett had no conception of our growth. At a single meeting of the executive committee last year loans aggregating $126,000 were promised from the Church Extension fund. In a single month our treasurer, Mr. Gray, paid out $95,000 in loans and last year 87 churches secured loans to complete buildings, totaling $559,050. These were all modern buildings.

Since this convention assembled, loans have been called for totaling $115,000. I see men in front of me who asked for $10,000. This morning I answered letters calling for $40,000. As I was leaving the Olmstead Hotel the pastor of Hope, Arkansas, asked for a loan of $10,000 to assist in the erection of a $30,000 church building. As I came into this building to my right a committee from Chickasha, Oklahoma, asked for a loan of $20,000. When

the Cleveland Convention

hart, La.; Mrs. Frank Thompson, Ark.; Richard Bagby, N. C.; L. N. D. Wells, Texas; Ernest C. Mobley, Okla.; Mrs. C. B. Jackson, Ill.; C. P. Fulton, Wash.; Mrs. Jennie Nash, Ohio; Mrs. H. W. Ransdell, Iowa; Lawson Campbell, N. C.; Carl Agee, Pa.; Irvin L. Lehman, Ohio; Preston Taylor, Tenn.; R. M. Talbert, Mo.; F. S. Bartlett, Jr., Minn.; Mrs. R. E. Ross, Texas; Mrs. B. T. Davis, Ky.; J. H. Galloway, S. D.; C. W. Cummings, Mich.; John P. McConnell, Va.; Clyde Darsie, Ky.; C. V. Allison, Iowa; P. H. Welshimer, Ohio; Lee F. Graybill, Ohio; C. H. Bloom, N. Y.; Milo Atkinson, Texas; D. N. Wetzell, Ill.; W. B. Higgins, Okla.; J. W. Hardy, Ky.; C. N. Williams, W. Va.; C. A. Brady, Mich.; C. H. Hood, Cal.; Allan B. Philputt, Ind.; Edgar C. Lucas, Ga.; Mrs. F. W. O'Malley, Texas; T. A. Lindenmeyer, Nebr.; Geo. T. Leonard, Ind.; T. F. Hall, Ark. Members of the Executive Committee of the Convention are ex-officio members of this committee. Those so serving were: C. M. Rodefer, Ohio; Graham Frank, Texas; Mrs. B. L. Smith, Ohio; G. M. Kirby, N. Y.; Mrs. C. S. Medbury, Iowa; Mrs. H. B. McCormick, Mo.

I came upon the platform, to the left a man from Alabama asked for a $10,000 loan and just before I started for the speaker's platform H. H. Peters asked if the department could make five loans of $5,000 each to help build churches in Illinois. Today there are challenges in applications to the front of me; challenges to the right of me; challenges to the left of me and challenges to the rear of me, volleying and thundering. I did not ride into the valley of death like the 600 but these challenges lead you and me to the mountain top of opportunity. In a single convention $115,000 of applications to build! If the spirit of Isaac Errett is here today he must rejoice with us in this challenge of more money being asked for in this convention than he urged as a total revolving fund needed for a growing church.

Finally, what is the challenge? It is this: Since we quit granting new loans last March because of lack of funds, 126 churches have called for $1,136,000 with which to assist their building enterprises. All these have a forward looking program for their local communities and the world. They want to erect modern equipment. We aided 87 churches to build last year. We have now promised $896,000 to help build 88 churches. This is the greatest church building period in all our history and church buildings mean permanency and progress. With modern church buildings for the local congregations we create sources of strength for missions, benevolences and Christian education around the world.

GEORGE W. MUCKLEY.

The Golden Jubilee, a Twofold Advance

The convention in Cincinnati, Ohio, October, 1874, when the Christian Woman's Board of Missions was organized, reported a membership of seventy-five and an offering of $430. The report October, 1924, is 202,629 members and an offering of approximately one and a half million dollars in the last year. This includes Golden Jubilee gifts and regular offerings to the general fund from auxiliary organizations.

The first year of the Jubilee was largely educational. Special effort was made on securing new societies and new members. On December 31, 1923, the total receipts for the Jubilee were only $160,395; June 30, 1924, $515,384; September 30, 1924, $867,582; October 15, 1924, $1,012,000.

Realizing at the beginning of the campaign that enlarged equipment would call for enlarged maintenance, we allowed the designation of only $800,000 for building and left the balance of the Jubilee gift to be placed by the executive committee wherever most needed. We also sought a greatly enlarged membership, to supply a larger regular income, and increased circulation of WORLD CALL and *King's Builders* to stimulate greater giving. The executive committee allowing for special designations has now appropriated the balance of the million, which will amount to between $150,000 and $200,000, to the general fund for maintenance, and the 32,327 new members in auxiliary societies are already further augmenting the receipts. Remembering the past we are building support as well as houses for the future.

Delighted with the Jubilee Convention

Left to right: Mrs. Ella G. Morrison, Miss Cynthia A. Allen, Miss Rose Armbruster, Mrs. Robert (Christine Allen) Davis.

In the total Jubilee gift there have been a few individual gifts of $500, a few of $1,000, but most of these were credited to their local churches. There have been only seven gifts of more than $1,000 and only one of more than $5,000. This was not included in the state aim, but was in addition to the share of that state. More than five thousand "Gold Bonds" in recognition of a $50 gift have been issued. So large a gift as one million, with the few gifts of more than $50, indicates that there have been more than a hundred thousand people who have shared in the Jubilee—boys and girls, men and women. Perhaps no gift in the history of our missionary work has been shared by so many and has so bound us together as loyal friends of our Lord and Master, committed to obedience of his command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

DAISY JUNE TROUT.

The Cleveland Convention

(*Continued from page* 6.)

ord it was found that the total contributions of this group toward the million was over $84,000. Not all had reached their state aims but all had striven nobly and all were resolved to go forward toward greater achievements in the years ahead.

Wednesday demonstrated that the Jubilee "had the right name." There was much intense though largely suppressed feeling as the missionaries were introduced. No barrier restrained the jubilation in the afternoon when the several states and provinces reported their achievements. Each sectional group was seated in a body. When its representative on the speaker's stand told of what had been done toward realizing its quota of the Jubilee aims, that particular delegation arose and sang a Jubilee song or gave a Jubilee yell or indulged in both a song and a yell, while all the rest of the convention applauded. Most of the reports indicated complete success in reaching the financial goal and the aims for new societies, and others ran enough beyond to more than make up all deficiencies in these two points. As indicated above, the total offerings were safely beyond the million. There was even a greater excess in organizations with 721 established, which was almost 50 per cent beyond the aim of 500. The splendid gain of 31,667 new members was a matter of great rejoicing though it fell short of the impossible aim of 50,000. The gain of 2,500 in *King's Builders* was half the aim. Certain sections reported their quota of new WORLD CALL subscriptions but most of them had concentrated upon the other aims and left this for later and more deliberate effort. The year showed a gain every month but one in the magazine's circulation, and everywhere there was the expressed determination to carry it forward steadily in the months ahead.

It is impossible to describe the demonstrations made by the different state and provincial groups. Most of the southern states voiced their rejoicing to the tune of *Dixie*, while many of the rest used the *Battle Hymn of the Republic*. When Oklahoma was reached a large delegation came to the platform and sang their invitation for the next convention. When California was passed, oranges and packages of raisins were scattered over the convention by the ushers. When the success of the Negro brethren was announced their leader on the platform began to sing, *Swing Low, Sweet Chariot*, and the Negro delegation in the balcony joined in the chorus, while the entire convention listened with breathless attention and then gave tremendous applause.

The wonder of the Jubilee achievement grows as you consider the conditions under which it was wrought out. Most of the colleges of the brotherhood were in high-powered endowment and equipment campaigns which yielded in the year $1,974,475.72. This absorbed all of the large contributions which our people felt capable of making. The local churches were in the

greatest building era of our history, as evinced by the record-breaking demand for church erection loans. Vigorous attention was being given to current expense budgets in all the churches and the regular missionary offerings were being considerably increased in the Sunday schools and kept close to the previous year's record in the churches and missionary societies. Virtually the million was made up of mites. It was reached only because 200,000 women were determined that it must be. Some of them gave their engagement rings. One local treasurer showed ten dollars in pennies which one woman had painfully accumulated; another saint gave ten dollars to the Jubilee while she spent only five dollars on herself during the entire year. It is doubtful if in the whole history of the church universal any million dollars was ever accumulated which had in it so much of spiritual significance, heart devotion, unceasing prayer, sacrificial giving.

The best of the Jubilee is yet to be. Not merely the women of the missionary societies, the young women and girls of the circles and triangles and the children of the junior organizations, but the church membership as a whole feels a new sense of resource, has a new appreciation of the possibilities of a united and organized effort. Conservative and cautious as C. W. Plopper always is, he remarked with conviction when the goal was reached, "The achievement is worth another million dollars, and we have the million besides." That is an immediate though intangible asset and will be multiplied over and over in the months and years to come. Participation in the Jubilee was general, sacrifices were exceptional but contagious. We know now that we can do better.

The spirit of the Jubilee enters at once into the determination expressed on every hand at Cleveland that the United Society's deficit must be eliminated before the end of this missionary year, June 30, 1925.

It appears again in the hearty response that was given the program of enlargement and advance as expressed for each department of the United Society in the rapid fire statements of the secretaries Thursday afternoon. Yet again it appears in the universal readiness to cooperate in the program of evangelism in the last year of the five to win a million souls. The convention heartily approved the recommendation of the executive committee that evangelism be given the same place of primacy this year that the Golden Jubilee had last year.

The spirit of cooperation with all the disciples of our Lord everywhere was manifested in many ways and particularly by the choice of speakers for some of the principal themes before the convention. Sherwood Eddy in two addresses, one on industrial relations and one on the youth movements of the world; Hugh S. Magill on religious education; Fred B. Smith on prohibition, and Raymond Robins on prevention of war. Each of these speeches was more than an address. It was an event. And each of these men, with President J. A. McAlister, of the Union Theological Seminary in Porto Rico, Vice-president J. E. Williams, of Nanking University, John R. Voris, associate general secretary of Near East Relief, Carl Milliken, former governor of Maine, and now chairman of the American Institute of Christianity, who were introduced to the convention and made brief statements regarding the work for which they are responsible, was heard not as an outsider but as our servant and leader for Christ's sake in the specific task to which we, with other Christian people, have explicitly or tacitly appointed him.

The addresses throughout the convention were characterized by a wise and earnest consideration of the chief problems in the church of today. As always, the missionaries were heard with especial interest, and even closer attention was given to the six nationals, each of whom represented one of our foreign fields. What they said is published in this issue and what they are gives extraordinary weight to their messages. The tree is known by its fruits and they are the products of foreign missions, representatives of and spokesmen for thousands of others who have accepted the Word through our own missionaries and of tens of thousands of others who inevitably will follow them. The dullest imagination must thrill

The Girl We Left Behind Us

Mrs. Affra B. Anderson, who organized and led the Jubilee campaign until compelled to go to the hospital in August. It was one of the ironies of fate that she was the only officer of the United Christian Missionary Society who could not attend the Jubilee convention, her doctor feeling that the trip was beyond her strength. She was constantly and gratefully remembered in the convention.

at the thought and connect the present event with the glorious consummation foreshadowed in Revelation. "A great multitude which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb."

Every impression made by the missionaries and by the spokesmen of the six far nations was deepened by the messages of two extraordinary travelers, R. A. Doan and J. M. Philputt. Mr. Doan is the business man who, at the peak of success and at the high tide of life's vigor, made foreign missions his business. In the last ten years he has spent a large part of his time in the Orient, studying the missionary problems at first hand and returning four times to report both the facts ascertained and the convictions reached. Now he is both more enthusiastic and more serious; cheered by the progress of missions, certain of the final success of the great enterprise, aware of the vastness of the task and the necessity of enlisting and uniting all the native resources of each land for its accomplishment, which shall be not conquest but self-realization.

For many years, Dr. Philputt rendered distinguished service as a minister in Buffalo, New York City and St. Louis, and for shorter periods at Charlottesville, Virginia, and Eureka, Illinois. He and Mrs. Philputt spent the past two years in the Orient. He gave a graphic account of our missionary work in China, Japan, India and the Philippines and the convention applauded vigorously his praise of the able and consecrated men and women who labor there in our behalf.

With all that was reported of progress in the churches throughout North America, of orphans fed and widows housed, of churches established and thousands baptized, of colleges built and endowed and of aged ministers faithfully honored in their declining strength, this demonstration of the gospel's power in distant lands was the real climax of the convention. It vividly justified the million dollars of the Jubilee and the other five millions consecrated by our people in the last year through our general agencies for missions, benevolence and education. It challenged us to greater efforts and larger contributions in the years ahead. Hitherto we have walked by faith, sometimes halting, often straggling; now faith has become knowledge and it will be easier to invest more largely both of life and of money in the assured advancement of the Kingdom of God.

Some such thoughts as these entered into the spirit of the great communion service on Sunday afternoon. There was gratitude not only for personal salvation but for the multiplication of that redemption in all lands and among all peoples. There was penitence not only for individual sins but for corporate short-comings in the support of Christ's great kingdom enterprises. There was triumphant assurance of both the particular and the universal success of the gospel. It was a veritable mount of transfiguration and we came down to our several tasks with more of confidence in one another and with more abounding faith in our glorious Lord.

All our missionary endeavor is keyed to the note of evangelism, but no convention has ever given such a prominent place to this vital subject as the Cleveland convention did. Not only was it a constantly recurring note in all parts of the program but one of the chief sessions was devoted to it, with ringing messages from Jesse R. Kellems, an evangelist; George W. Knepper, a pastor, and Jesse M. Bader, national superintendent of evangelism. The vesper services every evening in the Old Stone Church were devoted to this supreme issue. In addition to all of this the National Evangelistic Association had its annual meeting the two days preceding the opening of the convention and a large part of the personnel attended this meeting.

Twofold interest attached to the laying of the corner stone of the Children's Home at Cleveland. This would have been an event of importance in connection with any convention but as this is one of the Jubilee buildings it was especially fitting that the corner stone should be laid during the Jubilee convention. The great concourse of people who gathered for the event as the concluding part of the program for the afternoon of October 15, which was

Jubilee Day, were impressed with the commanding location which the building occupies near the old building on the six acres of ground purchased for this purpose some nineteen years ago.

While it was not formally scheduled as part of the convention it was especially fitting that the Euclid Avenue Church should during the convention unveil a tablet in memory of Jabez Hall, who was its pastor for eighteen years and who died last winter after twenty-seven years of distinguished teaching in the Biblical department of Butler College. Prior to going to Cleveland, Dr. Hall had preached in Wheeling, West Virginia. After leaving Cleveland he was equally honored in the pastorate of Seventh Street Church, Richmond, Virginia. The tablet was presented to the congregation and unveiled by J. G. Warren, of Los Angeles, California, the new chairman of the board of managers of the United Christian Missionary Society.

Resolutions Adopted by the Convention

Reading of the Bible in our Public Schools

In view of the paramount importance of the reading of the Bible in our public schools and in view of the forceful and efficient efforts of the National Reform Association to have written in the state constitutions of the several states a law requiring the use and the reading of the Bible in our public schools with penalty attached for failure to conform thereto,

Be it resolved, that we recommend through the International Convention of Disciples of Christ that our churches give this movement unqualified indorsement, intelligent support and persistent encouragement.

Men and Millions Movement

The committee on recommendations recommends the approval of the report of the Men and Millions Movement, and further recommends that our ministers and friends everywhere urge the payment of these pledges, and that the pledgers themselves consider the payment of these pledges a prior and preferred financial obligation.

The committee on recommendations would further heartily commend the emphasis of the board of managers on the promotion of the general fund for the coming year. While this is more difficult than the promotion of special funds, it is an imperative necessity.

Economy in Overhead Expense

We recommend that the executive committee of the United Christian Missionary Society continue to practice strict economy in the overhead expense in the management of the United Christian Missionary Society, and that our ministers be urged to give to the executive committee their heartiest cooperation toward making this resolution effective.

Committee on Cooperation (Substitute Resolution)

In view of the fact that some misunderstanding exists between the management of our organized agencies and certain brethren and churches, and in order to achieve the fullest cooperation of the whole brotherhood,

Resolved, that a special committee of five members of the executive committee of the International Convention be appointed as a peace conference committee, two of whom may be selected by the representatives of the agencies and two by the representatives of the brethren who disagree with them, and a fifth shall be appointed by the executive committee of the International Convention. Said committee shall correspond with both sides to the misunderstanding and select a date convenient to all for a meeting. At the sitting or sittings of committee, each party shall have the privilege of being represented by not more than five persons, who shall in a brotherly heart to heart way, talk over their disagreement face to face in the presence of the special committee. After a full and impartial review of the testimony offered, said committee shall make such constructive recommendations to the executive committee as it may deem wise and the executive committee shall report the same to the convention of 1925.

Outlawing and Preventing War

Whereas, the Christian conscience of the world is more and more coming to recognize that war is neither inevitable nor necessary; that is is essentially and inherently a supreme violation of the teaching and spirit of Jesus; that it is the most colossal and ruinous social sin which afflicts mankind today; that to wage war again on a great scale, with the ever increasing destructiveness of its weapons, would seriously threaten the existence of civilization; therefore.

Be it resolved, that we, Disciples of Christ in International Convention assembled, appeal to the government of the United States to cooperate whole-heartedly with other nations in every effort to outlaw war as a crime among the nations; that the church, as the body of Christ and the bearer of good news of fatherhood and brotherhood, should discourage war and should follow the more excellent way; and be it further

Resolved, that we urge the United States government to cooperate freely with other nations in creating and strengthening such international agencies of justice as are needed to make possible the amicable settlement of all disputes without resorting to war; that we urge the churches more effectively to teach the meaning of the gospel of Christ in international affairs, and to stimulate study and discussion of the causes and consequences of war and the means of its prevention; and be it further

Resolved, that we request the executive committee of the International Convention to appoint a special committee of fifteen members, consisting of five representative laymen and five representative women and five ministers of the gospel, two of whom shall be chaplains, from the army and navy respectively, to cooperate with other Christian communions and all other worthy agencies in making more effective the purposes of these resolutions.

Gilbert E. Ireland of St. Louis

Report of the General Commission on Recruitment and Life Service

The committee on recommendations recommends the approval of the following report and recommendations of the general commission on recruitment and life service:

"Your commission would remind you that its appointment was advised by the International Convention, and it was to be constituted by the Board of Education and the United Christian Missionary Society.

"The Board of Education appointed as its representatives, H. O. Pritchard, G. I. Hoover and H. H. Harmon. The United Christian Missionary Society appointed Miss Lela Taylor, F. W. Burnham and A. E. Cory.

"The commission has had several meetings. Its first work was to allocate the special pieces of work to the organizations and departments working in special fields. It was realized after the work had gone forward for some time that study should be made in special fields.

"To this end the following commissions were appointed:

1. On candidate selection, composed of Miss Lela Taylor, S. J. Corey, M. L. Bates and C. E. Cobbey.

2. On the work of the ministry, compoesd of F. E. Smith, J. M. Bader, Walter M. White and Carl H. Swift.

3. On volunteers and life enlistment, composed of Mrs. J. M. Stearns, Miss Cynthia Pearl Maus, H. L. Pickerill L. N. D. Wells, J. C. Todd and H. O. Pritchard.

4. On work of specialized teachers in religious education, composed of R. M. Hopkins, R. K. Roadruck, H. H. Harmon and G. I. Hoover.

5. On vocational guidance, composed of H. O. Pritchard, G. I. Hoover, H. H. Harmon, Miss Lela Taylor, F. W. Burnham and A. E. Cory.

"These commissions during the year have been studying the work especially assigned to them. The general commission has also had a meeting. There is a growing feeling of the importance of the work that has been committed to it, and the recommendation is that this International Convention shall advise the United Christian Missionary Society and the Board of Education to reappoint such a commission and that the work shall be continued.

"It is further recommended that, if it is possible, the organization shall either jointly allocate some secretaries, or secure some one particularly to keep in contact with the students, first, in our own colleges; second, in tax-supported institutions and universities; third, in the general young people's conferences; and fourth, in our own summer conferences."

Committees, Boards and Officers

International Convention of Disciples of Christ

Officers for 1924-25

President, J. H. Goldner, Cleveland, Ohio; vice-presidents, Walter S. Athearn, Boston, Massachusetts, Mrs. Elizabeth Ross, Keokuk, Iowa, A. D. Harmon, Lexington, Kentucky; general secretary, Graham Frank, Dallas, Texas; recording secretary, Mrs. G. W. Muckley, St. Louis, Missouri; treasurer, J. H. Nance, Dallas, Texas. Executive committee for three-year term: A. E. Cory, Kinston, North Carolina, M. M. Amunson, Youngstown, Ohio, Clifford S. Weaver, McKinney, Texas, Mrs. Thomas Baugh, Oklahoma, L. C. Howe, Vincennes, Indiana; two-year term to fill vacanacy caused by the resignation of Mrs. J. H. Walker, Mrs. R. S. Latshaw, Kansas City, Missouri.

United Christian Missionary Society

Board of Managers—1924-1925

Alabama—H. O. Bernard, Birmingham, 1925; Mrs. J. H. Cranford, Jasper, 1926; Arizona—Mrs. George Day, Phoenix, 1925; Arkansas—Omar Throgmorton, 204 North Woodrow, Little Rock, 1925; Mrs. R. L. Mixon, Marianna, 1926; California—Mrs. R. W. Blosser, San Francisco, 1925; Mrs. H. M. Horn, Los Angeles, 1927; J. G. Warren, Los Angeles, 1925; H. O. Breeden, Oakland, 1925; Colorado—William Oeschger, Denver, 1925; Mrs. Sudie E. Flint, Denver, 1927; Florida—J. T. Boone, Jacksonville, 1926; Georgia—Mrs. H. C. Phipps, Atlanta, 1925; Edgar C. Lucas, Augusta, 1925; Idaho—J. H. Reynolds, Burley, 1926; Illinois—*John R. Golden, Decatur, 1926; Edwin S. Priest, Petersburg, 1927; *Mrs. D. N. Wetzel, Bloomington, 1926; *Richard Dickinson, Eureka, 1925; *Mrs. Maud D. Ferris, Taylorville, 1925; *Mrs. W. H. Hart, Benton, 1925; Mrs. C. U. Collins, Peoria, 1927; W. W. Gilham, Jacksonville, 1925; Mrs. Perry J. Rice, Chicago, 1925; Indiana—Mrs. R. W. Hoffman, Sullivan, 1926; *Mrs. W. C. Smith, Indianapolis, 1927; Mrs. Wilbur Templin, Elkhart, 1927; E. E. Moorman, Frankfort, 1925; O. L. Hull, Anderson, 1927; A. L. Ward, Union City, 1927; Iowa—*Miss May Frick, Cedar Rapids, 1927; Mrs. H. A. Browning, Ames, 1926; D. C. Knupp, Vinton, 1927; Mrs. D. W. Morehouse, Des Moines, 1927; *Charles S. Medbury, Des Moines, 1925; George O. Marsh, Ottumwa, 1927; Kansas—Mrs. R. C. Harding, Council Grove, 1926; Duncan McFarlane, Kansas City, 1926; L. T. Faulders, Sedgwick, 1926; C. M. Jackman, Wichita, 1927; Mrs. H. H. Lanning, Topeka, 1927; Kentucky—Mrs. W. Hume Logan, Louisville, 1926; *Mrs. John Gay, Versailles, 1925; Mrs. H. K. Bourn, New Castle, 1927; E. J. Barnett, Mayfield, 1925; *A. W. Fortune, Lexington, 1926; *George Darsie, Mount Sterling, 1927; Louisiana—Mrs. J. H. Brewer, Alexandria, 1925; Marvin O. Sansbury, New Orleans, 1927; Maryland, Delaware and District of Columbia—Mrs. E. T. Stephenson, Washington, 1927; B. H. Linville, Baltimore, Maryland, 1926; Michigan—Mrs. A. H. Martin, Grand Rapids, 1925; Frank Taylor, Pontiac, 1926; Minnesota—Dr. George D. Haggard, Minneapolis, 1926; Mrs. Charles Oliver, Minneapolis, 1927; Mississippi—James N. Faulconer, Jackson, 1927; Mrs. J. Richard Lane, Pocahontas, 1925; Missouri—*C. E. Lemmon, St. Louis, 1926; *Mrs. W. E. Jameson, Fulton, 1926; Miss Amanda Goodin, Hannibal, 1926; *F. W. Fleming, Kansas City, 1927; C. M. Chilton, St. Joseph, 1925; George L. Bush, Carrolton, 1927; Mrs. R. M. Talbert, Jefferson City, 1927; *Mrs. T. E. Frances, St. Louis, 1925; *George A. Campbell, St. Louis, 1927; Mrs. C. H. Nelson, Moberly, 1925; Montana—Mrs. Grace Bailey, Butte, 1926; Nebraska—George W. Buckner, Jr., Hastings, 1926; L. A. Brumbaugh, Fairbury, 1927; Mrs. Edwin G. Jones, Omaha, 1927; New England—Harry Minnick, Worcester, Massachusetts, 1926; Mrs. Ernest Fullerton, Boston, Massachusetts, 1927; New Mexico—Mrs. Eva M. Cooper, Roswell, 1925; New York and New Jersey—Mrs. Mary Miller, Troy, N. Y., 1926; Dr. W. D. Fitzwater, Brooklyn, N. Y., 1926; G. M. Kirby, Buffalo, N. Y., 1927; North Carolina—A. E. Cory, Kinston, 1926; Mrs. O. E. Fox, Farmville, 1925; Ohio—*Mrs. A. R. Strang, Cleveland Heights, 1926; *David W. Teachout, Cleveland, 1925; *C. M. Rodefer, Bellaire, 1926; A. B. Robertson, Ashland, 1927; Mrs. J. D. Ellis, Norwood, 1927; Mrs. T. E. Winter, Cleveland, 1925; Oklahoma—Mrs. P. M. O'Donnell, Enid, 1926; Mrs. C. H. Everest, Oklahoma City, 1925; Mrs. Sam Waggoner, Bartlesville, 1925; Virtes Williams, Stillwater, 1925; Oregon—E. V. Stivers, Eugene, 1926; Mrs. M. H. Kendall, McMinnville, 1925; Pennsylvania—East—W. C. Prewitt, Sayre, 1925; Pennsylvania—West—Mrs. James H. Dever, Washington, 1927; W. H. Hanna, Pittsburg, 1925; L. G. Runk, Altoona, 1926; South Carolina—W. C. McGee, Columbia, 1927; North and South Dakota—Mrs. J. H. Galloway, Sioux Falls, S. D., 1926; Tennessee—M. D. Clubb, Dyersburg, 1926; *Mrs. N. L. Carney, Clarksville, 1925; Ritchie Ware, Knoxville, 1926; Miss Ella Ransom, Tullahoma, 1926; Texas—Arthur A. Everts, Dallas, 1926; Clifford S. Weaver, McKinney, 1927; Mrs. Walter P. Jennings, 818 Word Street, Texarkana, 1926; Mrs. Milo Atkinson, Wichita Falls, 1926; Mrs. Luke C. Brite, Marfa, 1926; Virginia—C. B. Reynolds, Lynchburg, 1926; Mrs. Charles L. Garrison, Danville, 1925; Washington—Mrs. C. P. Fulton, Chehalis, 1927; Mrs. A. R. Liverett, Walla Walla, 1926; Paul Reagor, Tacoma, 1927; West Virginia—Mrs. W. O. Daum, Charleston, 1926; Wm. D. Van Voorhis, Morgantown, 1927; W. H. Fields, Wheeling, 1926; Wisconsin—Mrs. J. C. Thurman, Green Bay, 1927; Wyoming—Mrs. C. D. Murene, Casper, 1926; Canada—Alberta and British Columbia—John Erickson, Calgary, Alberta, 1925; Manitoba and Saskatchewan—Miss Mae Cummings, Winnipeg, Manitoba, 1925; Maritime Provinces—Mrs. Sarah B. Schurman, Summerside, P. E. I., 1925; Ontario—R. G. Quiggin, Toronto, 1927.

*Member of Executive Committee.

Officers for 1924-1925

President, F. W. Burnham; vice-presidents, Mrs. Anna R. Atwater, Stephen J. Corey; recorder, Mrs. Effie L. Cunningham; treasurer C. W. Plopper; secretaries, Mrs. Affra B. Anderson, John H. Booth, R. M. Hopkins, Grant K. Lewis, J. H. Mohorter, G. W. Muckley, H. B. McCormick, Mrs. J. M. Stearns, Miss Lela E. Taylor, Miss Daisy June Trout, C. M. Yocum, Jesse M. Bader, F. E. Smith, M. H. Gray, W. R. Warren, W. F. Turner.

Board of Temperance and Social Welfare

Edward Jackson, Eben H. Wolcott, F. E. Davidson, E. L. Day, Charles O. Lee, Howard E. Jensen, J. W. Putnam, Clay Trusty, P. A. Wood, Earl Griggs, Indianapolis, Indiana; L. C. Howe, Vincennes, Indiana; Richard Dickinson, Eureka, Illinois; Justin N. Green, Cincinnati, Ohio; David H. Shields, Minneapolis, Minn.

Time and Place Committee of the International Convention

E. L. Powell, Louisville, Kentucky; Carl Agee, Philadelphia, Pennsylvania; W. F. Rothenburger, Springfield, Illinois.

Board of Education

Robert J. Aley, Indianapolis, Ind.
L. D. Anderson, Fort Worth, Tex.
Walter S. Athearn, Boston Mass.
Miner Lee Bates, Hiram, Ohio.
Ira O. Batman, Indianapolis, Ind.
Arthur Braden, Los Angeles, Cal.
C. C. Chapman, Fullerton, Cal.
Charles E. Cobbey, Bethany, Neb.
Richard Dickinson, Eureka, Ill.
G. D. Edwards, Columbia, Mo.
S. E. Fisher, Champaign, Ill.
I. O. Foss, Camden Point, Mo.
W. E. Garrison, University of Chicago, Ill.
Mrs. Mattie Gay, R. F. D. No. 4, Versailles, Ky.
Cloyd Goodnight, Bethany, W. V.
A. D. Harmon, Lexington, Ky.
Mrs. Ida W. Harrison, Lexington, Ky.
Bert Wilson, Eureka, Ill.
Madison A. Hart, Danville, Ky.
R. E. Hieronymous, Urbana, Ill.
H. S. Hilley, Wilson, N. C.
J. W. Hines, Rocky Mountain, N. C.
R. F. Holloway, Cisco, Tex.
Judge Jesse F. Holt, Sherman, Texas.
Louis A. Hopkins, Ann Arbor, Mich.
Thomas Carr Howe, Indianapolis, Ind.
Geo. W. Hilderbrandt, Oklahoma City, Okla.
J. T. T. Hundley, Lynchburg, Va.
W. E. Jameson, Fulton, Mo.
Cleveland Kleihauer, Seattle, Wash.
Edgar D. Lee, Columbia, Mo.
Hume Logan, Louisville, Ky.
Arthur M. Long, Enid, Okla.
A. E. McBee, New York, N. Y.
I. N. McCash, Enid, Okla.
J. C. McConnell, East Radford, Va.
S. J. McFarland, Dallas, Tex.
D. W. Morehouse, Des Moines, Ia.
Mrs. Luella St. Clair Moss, Columbia, Mo.
Daniel W. Ohern, Oklahoma City, Okla.
Harry Rogers, San Antonio, Tex.
Mrs. Maude Lucas Rumpler, Indianapolis, Ind.
Joseph A. Serena, Cape Girardeau, Mo.

Cephas Shelburne, Sherman, Tex.
E. L. Shelnutt, Auburn, Ga.
W. A. Shullenberger, Des Moines, Ia.
Bin T. Smith, Shelbyville, Ind.
E. F. Snavely, Lincoln, Neb.
C. L. Snidow, Lynchburg, Va.
George Stewart, Winnipeg, Manitoba, Canada.
Carl B. Swift, Springfield, Mo.
E. M. Waits, Fort Worth, Tex.
Mrs. L. N. D. Wells, Dallas, Tex.
Walter M. White, Memphis, Tenn.
Allen Wilson, Winchester, Ky.
John H. Wood, Canton, Mo.
Mrs. Alta R. Teachout, Cleveland, O.
B. D. Van Meter, Des Moines, Ia.
E. R. Cockrell, Fulton, Mo.
Roy K. Roadruck, Spokane, Wash.

A Living Reality

By J. S. DICKEY

WITH the recent dedication by that indefatigable, tireless and faithful worker, J. B. Holmes, of Fort Worth, of their new church building in Henrietta, Texas, the dream of a small congregation became a living reality.

The history of this church is entwined with the civic and political history of Henrietta. For years the little frame building occupied by a congregation of less than one hundred members has been one of the landmarks of Henrietta. In 1878, Addison Clark came to Henrietta to preach to a mere handful of the members of the Christian Church, who, up to that time, had been compelled to hold their meetings in any convenient place that might be found in the town. Mr. Clark and his brother Randolph were the founders of Add-Ran College, which later became Texas Christian University. When Mr. Clark preached to the congregation at Henrietta, it was in the courthouse, which at that time served as courthouse, schoolhouse, and church for all communions. The church as an organization became a reality in 1882, but not until 1890 was the first building erected. In 1908, an addition was built to the church which from that time until the spring of 1924, served as the house of worship.

The present building is located on one of the choicest lots in the city, a gift to the church from J. T. and J. E. Dale. It is only two blocks from the heart of the business section and on one of the principal business and residence streets, forming a part of the Colorado-to-Gulf highway. The auditorium is amply large and, in cases of emergency, the commodious balcony is used. The acoustics are perfect. The lighting system in the church is one of the best in the state. The basement is large and has a kitchen, dining room, Sunday-school assembly room and classrooms. On the main floor and in the rear of the auditorium are large, well-ventilated classrooms, and above these are other classrooms on the third floor equally as large. The building is of brick. The windows are stained glass. The main auditorium has six beautiful memorial windows.

To W. J. Mangum, a prominent business man of Henrietta, belongs a major portion of the credit for the splendid construction of the building, for which he obtained fully one hundred cents value for every dollar spent. Visitors from all over Texas and other states have pronounced the building one of the best, not only in Texas, but in the southwest.

To the faithful and tireless efforts of Carl Olsen, who is superintendent and also chairman of the official board, a great amount of credit is due.

To J. T. Dale, of Henrietta, although not a member of the church, goes a large share of the credit for his unstinted generosity and assistance in a financial and advisory capacity at all times.

But with all of the sacrifices, unstinted devotion, and faithful efforts of the various committees and entire membership, the building would not have become a reality without the aid of a loan of $10,000 from the United Christian Missionary Society at St. Louis. The assistance of the department of church erection was not merely confined to that of making the loan, but their sympathetic cooperation and earnest desire to see that a church should be built here that would be not only a credit to this congregation, but a memorial to the great cause, brought cheer to the hearts of the congregation at times when it seemed the task was almost impossible. The assistance rendered by the United Christian Missionary Society has brought to the members of this church a concrete and forceful realization of the magnificent extension work that is being carried on by the society. No church in Texas feels any greater degree of appreciation for the wonderful assistance given them than does the congregation at Henrietta.

The New Church at Henrietta, Texas

A Common Story in a New Setting

By G. L. Hagman

WE can boast of less than fifty automobiles in the Nantungchow district, China, but this is quite a sufficient number to produce accidents.

The little boy in the above picture was struck by the radiator of a machine. The scalp was torn from half of his head and numerous fractures of the skull were caused. His arm was also broken, the bone being badly crushed and splintered. Fortunately the little patient was brought to the hospital immediately, before any remedies were applied and thus infection was avoided.

This little fellow was operated upon and cured. He is a bright boy and while in the hospital liked to follow the older children when they sang, *Jesus Loves Me.*

The grateful mother stands beside her son in the picture. She is a typical farmer's wife.

The Gospel in a Tea House

AS a part of his missionary work, Dr. W. E. Macklin visits a large tea house in the heart of Nanking, China, on Sunday mornings, each Sunday a different tea house, and distributes tracts with Bible pictures and verses, and others on the evils of opium smoking.

On each visit he is accompanied by some of the boys of the language school to help fold the tracts. A table on the aisle near the entrance is selected, a breakfast of *ganza, mein, baodza* and tea is ordered and between bites and sips the tracts are folded and distributed to the incoming and outgoing patrons.

Almost without exception, the tracts are graciously accepted, read and carried home. Frequently someone sits down to ask questions and discuss problems with the missionary.

The photograph shows Dr. D. S. Corpron (left) and Dr. Macklin.

The Unanswerable Testimony

(*Continued from page* 8.)

homes, higher education. This is the fruit of cooperation by many agencies. Competition here is suicidal.

All human relationships are lighted up with a new radiance by two new words caught from the lips of Jesus, fatherhood and brotherhood. I want my church with these two words on its banner and in its *life* to strike the current of Colorado Springs community life with the projectile force of an Amazon River. That river sweeps out into the sea for two hundred miles before its rush is lost in the rolling tides of the Atlantic. "One is your Father even God and all ye are brethren. What a glorious family! Go, tell it to the homeless widow and orphans. They are not helpless exiles cast away on a desert isle. "This is my Father's world, and brothers and sisters are everywhere." In the light of these facts relief is not charity but fellowship. Every member of the family assuredly has a right to a place at the family table. Every child born into this world has a God-given right to feel that he does belong to the family and this grand world has a home and a welcome for him.

What is a baby? It is the whole race come into a new beginning. It is humanity, all in one bundle. The mingled blood of millions flows in his veins. The past is not dead but lives in our children. The deeds of heroes and assassins urge action through him. The experience of the whole race comes handed down in impulses, tendencies and urges. In him are latent possibilities for good or evil. Which shall we awaken? Let Christian homes and Christian orphanages give answer.

The strongest appeal that can ever come into a Christian childless home is the cry of the orphan for a father and mother. If yours is a pitiful childless home it need not long continue so when so many sweet childish faces are pressing against orphanage windows and these babies of God are wondering when you are coming to take them into your heart.

The Christian children's home or orphanage is certainly superior in influence to the state insitution, but best of all for the child is the private Christian home where there are the father's example and the mother's tender love. For this no adequate substitute has ever been found. It is God's program for keeping sweet the adult and making safe and strong the child life. In every child there is a God-given instinct that cries out "to belong"—to belong to home and mother. In nearly every congregation are childless couples whose lives would be wonderfully lifted and enriched by the presence of a little child. Yet we refuse babies and raise bulldogs instead. Surely the American wife who refuses to rock the cradle of America's future great men, but instead wastes her mother love in coddling cats or pug-nosed poodle dogs has forgotten her destiny and is a disgrace to her race.

When Jesus spoke of hell he used words to picture its horrors that are too often a part of the earthly experience of the homeless aged or orphan. A place of "weeping and wailing" and "outer darkness" beyond reach or sight or sound of a single friend is surely enough to chill the stoutest heart, but that is the earthly hell that too often awaits the unwed mother and the unwelcome child. And we know we are set to bring in the kingdom of love and brotherhood!

The Disciples of Christ have a message the world must hear. The plea for unity was never more needed than now, but that unity in Christ must be on major things not on minor things. It needs all of Christ, not just a part. A boy defined a skeleton as "A man with his insides out and his outsides off." If any church have not the spirit of compassion of Christ it is not an apostolic church of Christ. We must round out our program. That church honors Christ most that expresses his spirit best.

A Missionary Marriage

A MARRIAGE of interest to missionary circles is that of Miss Winifred Williams and Hugh Jeremiah Williams, which occurred September 15, at Elmhurst, Pennsylvania, the home of the groom's parents.

Winifred Williams is the granddaughter of J. Mad Williams of Redfield, Iowa, a preacher for nearly sixty years, and the daughter of Mr. and Mrs. Hermon P. Williams, who were among our first missionaries to the Philippines.

Hugh J. Williams has been president of the Student Volunteers in Indiana and a member of the national committee. During the war he was in the air service and won his wings, being discharged as a lieutenant. He was ordained to the ministry in Tacoma, Washington, and is claimed as the representative of the Pierce County churches in that state.

These young people have been attending the College of Missions and will continue their special preparation in Teachers' College of Columbia University. They expect to go to Buenos Ayres next year as missionaries of the United Christian Missionary Society. Their present address is 144 Paulin Boulevard, Leonia, New York, the home of S. G. Inman.

Miss Marie E. Serrill, superintendent of nurses, Mary Chiles Hospital, Manila, Philippine Islands, speaks with delight of the forty young men and women whom she teaches at the Gastambide Sunday school. Every Sunday new ones come in, and thus the influence of the class widens. Through this class some are led into the Christian Endeavor, which she superintends, and into the church services where a number of the young people have been baptized recently

The Limitless Christ

(*Continued from page* 24.)

the Father and the revealer of universal brotherhood in his own way and in theirs, never in ours. No people can ever hope to have a part in furthering the cause of union unless they recognize that every man who believes in God is a friend and that with every man who believes in Jesus Christ there is a supreme bond of brotherhood and that in love and comradeship we shall find a common basis of fellowship. When our fathers made the declaration which was to free Christ in his power and his limitless purpose of unity for his group and for the evangelization of the world, that declaration was so startling and far-reaching that to men who were unfamiliar with this attitude and had found their processes of faith in the paths that other men had trod, it was revolutionary. Our fathers in the early days sought to reach Christian union by conference and by friendly discussion, they were met with indifference and hostility; and when the doors of Christendom were closed to them they were forced to ways of debate. Thank God there is no such hostility today, except in rare instances and that where their voices alone a century ago were sounding the notes of union, today everywhere the church is seeking a basis of fellowship and activity. For a people which has for a century and a quarter urged the need of a non-sectarian and an undenominational Christianity, if we ever had a mission and an opportunity it is in this great hour. This mission will be destroyed completely unless we approach the whole question with the free and confident spirit of Jesus, unless we realize that in his prayer for unity, his purpose was limitless and unless we are absolutely willing to be lost in him.

How eagerly we should welcome every touch that we can have with those who believe in Jesus Christ. Our plea has ever been the plea for the universal. How can a people who are seeking a universal basis of Christian fellowship segregate themselves? We have stood for a universal confession: "Thou art the Christ, the Son of the Living God"; we have stood for a universal name for individuals and churches; we have stood for the universal Book and it alone as the sufficient rule of Christian life; we have stood for the universal observance of the ordinances of baptism and the Lord's Supper as practiced in the apostolic times; we have stood for a universal policy of church government, recognizing the suffrage and priesthood of all believers; we have stood for a universal brotherhood, holding equality of fellowship at the Lord's Supper with all who have accepted Jesus as Lord and Savior; we have stood for a universal unity of all of the followers of Jesus Christ. We ought, therefore, to stand for universal cooperation with the followers of Jesus Christ in every work that the limitless Christ has given us to do. How sectarian it is for us to fear that to cooperate in his work will compromise him or that we will have to give up something if we have contact with other believers of our Lord. The limitless power and purpose of Jesus Christ was premised so simply that we need never have any fear that we will be called to sacrifice. On the other hand, to cooperate with our brethren will be a great gain to us, for we will enter into the rich heritages of prayer, music, knowledge and of power which they and their forbears have gained in the long centuries. In that cooperation we can stand for a Christ of limitless power and limitless purpose with such a freedom and such a loyalty as we cannot possibly exercise if we stand alone.

The purpose of the Christ when he said, "I am limitless," was to say, "To believe in me will be easy. It will be so simple that the plain man of the street and the child can understand it, and even the philosopher can never go beyond it. Belief in my limitless being will give you the

On the Sidewalks of Cleveland

Miss Mary Ingle McGill and her parents, Mr. and Mrs. W. J. McGill of Shelbyville, Tennessee.

real source of authority. There will be no need of endless dogma, super-organization, tribunals or courts, for the final authority rests in me. Belief in me will give you the great facts of my religion because I am limitless; a myriad of other things about which men might debate become inconsequential, for I am the supreme fact. Belief in me will give the dynamic to my church of today and of every day, for I am not static, I am moving and so I will move among men, converting them, saving them as individuals, regenerating society and uniting the life of the world. Belief in me will be man's greatest experience, for as my power shall sustain him and my purpose consume him he will know me and the Father who sent me."

What a glorious Jubilee resolve it would be if a people numbering a million and a quarter should with great faith say: "We believe that when the simple desires of Christ are known, men will be willing to accept them, but our supreme task is to make ourselves right in spirit and in attitude so that men will eagerly seek fellowship and conference and cooperation to the end that a limitless life shall be attained in the only Limitless One." With such an attitude we face his other great purpose—the evangelization of the world.

The conquest of the world by the foolishness of preaching and by the practice of love is the great romantic adventure of all centuries. The daring of it has never been surpassed in the story of mankind. It is the glory of the church, and if the church of today or of any day shall fail to realize that that was the supreme mission of the Christ, then again it will bind him and limit him. The church must realize that missions is the greatest adventure, the biggest business, the great unifier, and that missions is the only method of bringing the limitless Christ to the last limit of man, of class and of nation. The bringing of this limitless Christ to the world must be the chief task of the church. One age will require one method, the succeeding age may require another. The church's great purpose must be to hold this ideal, and the instruments by which it is accomplished may be varying and changing. As the Master used the Seventy and then disbanded them and used the Twelve and then scattered them, so within the church itself there will be varying organizations. The very organizations whose birthdays we celebrate have passed into another group because the changing age demanded it. A people congregational in church government such as we are, should be very adaptable to such changes, and the organization should be judged as to its usefulness and its continuity only by what it accomplishes.

As we shall listen to the glad reports today they must be tested by one standard and one standard alone: Has the enterprise at home been successful in bringing a limitless Christ to America and in emphasizing the unity of his disciples? Have our benevolences been tender and constant in caring for those who cry at our door? Have our ministers as they come to age been honored and loved? Have the congregations in places great and small, when they needed housing, been adequately cared for? Have our colleges been unhampered in their declaration of truth and has that truth been so interpreted that men will glimpse the limitless Christ? Have the voices of reform raised an idealism that has made the laws of the land like unto his limitless purposes, and given a loving loyalty to those laws once they are passed? Have the voices that have sounded for the unity of Christ's believers been true to the limitless Christ and proclaimed his total mission to the world? Has the foreign enterprise been daring, hesitating at no boundaries, fearing no obstacles, ministering to the world? If they have been effective, then the church should continue them and increase their power and usefulness. If they have not been effective, or if any phase of the work is neglected, then other agencies and instruments should be organized.

We should also realize that those who have broken the bonds of nationalism and gone to the world's end have ever been the leaders of the church. It was true of him who was of the strictest sect of the Pharisees that it was his voice that led and dominated the church as he touched the various groups of his world, rather than the voices of those who remained at home. A limitless Christ will be brought to the

world only when we are willing to learn from those who experience the problems and the needs crushing their hearts. The voice of the missionary should always be the voice of leadership. The church of his day had many of the problems of this day. We stand hesitant before the unoccupied fields, yet the fields were all unoccupied on that day in Jerusalem. The world is bigger and to us seemingly more complex, yet a limitless Christ drives us on. We have the problems of our relations to other religions; the early disciples were confronted with the religion to which they belong as well as the beliefs of other nations. They recognized and honored men who were worshipers no matter what they believed. So must we, not in arrogance or egotism, but in a glorious thankfulness, try to lead the worship of all men to the limitless God as revealed by his limitless Son. The race consciousness of today is as nothing to the race consciousness of his day. The experience of centuries ought to teach us that loyalty to organization, to dogma or to a philosophy, cannot lift a man above his boundaries, but that glimpsing a Christ who is the revealer of God will make men look out upon all the world in a sympathetic brotherhood and up to God as revealed through the Christ with a consciousness of the unity of all souls. A church that has anything of organization or dogma that must be perpetuated, is of necessity hampered as it crosses the boundaries into other lands. The only church that can serve in any day is the church that sends its message to every nation and then leaves the native church free to propagate and to develop into independence and power in its own way. Those who are older must always be the guides, counselors, advisors, teachers, but never the autocratic controllers. If we are believers in the limitless Christ then every movement that overruns the organized furrows of static religion ought to receive our sympathy and our counsel.

We turn tonight to that solitary Eastern mystic who said: "If I could ever find a complete follower of Jesus Christ I would join him." Gandhi, the Christ is limitless and if you have found something in him that we by our heavy occidentalism have missed, we want you of the mystical East to reveal him to us. When the church in China calls us to unity, let us not with superciliousness say, "We were your teachers," but let us rather turn to them and say: "If we have sinned, we repent our sin. We will become the pupils, you the teacher." If this convention shall seek to defend any method of missionary propagation other than the simple, daring methods which he used, then I say again, we better never have met. The problems that are emerging are mountainous, but by him they can be moved. Only by recognizing the full sweep of his two purposes, the unity of his believers and the evangelization of the world, can we come to his real purpose. The one cannot possibly hinder the other. How gladly should we seek widest cooperation in the various activities which the Christ himself instituted. He was the supreme teacher, so out upon the fields of the world we should cooperate in teaching. He was the supreme healer, so out upon the fields of the world we should cooperate in healing. He was the supreme reformer, so out upon the fields of the world we should cooperate in movements that change governments, but that will always uplift the life of the individual, the community and the nation to a clearer conception of him.

The Iowa Secretary at Cleveland
Mr. and Mrs. W. M. Baker.

Need we fear compromise, need we hesitate? Not if we are committed that the church of today and of every day must have the limitless Christ of the New Testament. When a great international council like the one that met at Oxford last year says: "The Council is conscious of a great measure of agreement which centers in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our knowledge of the havoc wrought by sin and of the efficiency of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus himself, and this loyalty is deep and fruitful because we rejoice to share the confessions of St. Peter, 'Thou art the Christ, the Son of the Living God,' and of St. Thomas, 'My Lord and my God.' The secret of our cooperation is the presence with us of Jesus Christ, Human Friend and Divine Helper."—We need have no fear.

The greatness of this hour should thrill us. The opportunities of this hour should challenge us. The responsibilities of this hour should consecrate us and the demands of the Christ upon his church in this hour should lead us to holy consecration of ourselves to the unity of the church and to the evangelization of the world. Thus *with* the thought that the power of Christ is available, that the purpose of Christ is the unity of his believers and through this unity the evangelization of the world, we come to his program.

His Limitless Program

A full gospel is a complete Christ, and no individual or church can say that they have had a complete part in the evangelization of the world unless they have preached his whole gospel and until they have attained the program of the limitless Christ. What is his program? It is his method of world evangelization. Nowhere have men so bound him as by narrow and limited terms of his full program for the world's evangelization. To treat it in entirety would be to stand with him on the mountain of temptation, to follow him as he called his disciples, to sit with him on the mountainside, to be with him in his hours of healing, to listen to him as he unfolded his parables, to be with him in his varying conversations, to move with him through his travail, his sufferings, his triumph, and his glories. To find the complete program is to find the limitless Christ. As the disciples who were scattered abroad applied the things applicable to their age, as our fathers preached the truth needed for their age, so must we today. Not here only, but wherever believers in Christ are raising their voices in behalf of any neglected truth of Christ, there must we raise our voices in glorious unity.

Some of the items that a church of today, which is only a part of the church of every day and of every age, should emphasize in this post-war world, in his day and on every day until he shall come in fullness to the world: First, the church must preach the regeneration of the individual. We are inclined in this day to preach the social gospel, the gospel of peace, the gospel of lawfulness, and we are inclined to emphasize a limited gospel because of specific and special needs. The gospel of Jesus Christ is as limitless and total as he is limitless and total. Its beginnings were always clear. He started with the regeneration, the consecration and the salvation of the individual. "Follow thou me," "Except ye forsake father and mother * * *," "Except ye repent * * *," "Go and make disciples of every creature," made a clear and definite commission to the individual. In dealing with individuals it was his purpose that they should not only be committed by preliminary steps, but that they should become complete practicers of his way of life. Any group of believers that is committed to this limitless, conquering Christ will be a people absolutely committed to the regeneration and to the restoration of individual life, even unto the likeness of Christ himself. The age demands that the church of today shall be a group of disciples filled with a passion for the salvation of the individual.

The age demands in a peculiar way a return to the idealism of Christ. The damning and blighting influence of the war has left the older generation static and forceless, when the real demand is that the world shall see this limitless Christ moving with a conquering idealism to his glorious accomplishment. Every movement that has the idealistic note, no matter what its hindrances or even its dangers, should have the sympathy and the counsel of the believers of Christ. We have always been a people of high ideals.

Those who are inclined to be pessimistic in this age should receive glad hope in the surging movements of youth the world around. The youth of many lands are speaking, not completely, not always accurately, but they are speaking and seeking the way out from the tragedy, sorrows and dangers of the present hour. These

movements have well been called: "a protest, a venturing and a challenge." True, there are dangers always when youth moves, but thank God that educated youth has its feet set upon the road toward the mountain top and the hands of government must not retard them, the power of an idealless age must not stop them, but the believers in a limitless Christ should cheer them on, warning them at the precipice, encouraging them when the going is hard, but ever making them know that idealism that is only human has ever failed to reach the mountain top, and that only when the gleaming star of the Divine Christ leads them on can they reach the ultimate goal of mankind and the final expression of the Supreme Father.

The age with its every complexity and its increasing organization is making it imperative that an attitude shall come into the world which will prevent class being set against class, and in fact remove class itself. This cannot be accomplished by theory, but only by trying the Christianity of the Christ. Someone has said: "The old idea was the use of men to make money; the new ideal is the use of money to make men." This cannot be accomplished by abuse or by industrial or social war, but by conference and mutual confidence. The Christian men of wealth must dare to go out as has that great Englishman and say: "I am going to make my factory so that I will be happy to have my children work in any position in it." It is strange that when a great business man of the South announced that he was going to run his factory along the principles that Christ enunciated, after nineteen centuries of so-called Christianity, this fact made headlines on the front pages in the daily papers. The world was astounded that, when this same man discovered processes that would cheapen the manufacture of his products he said, "Go and tell my competitors." Startling? Why? Because men had sought to make business profitable for themselves rather than in the way of Christ, to do unto others as they would be done by. The church must not be too hasty to accept this theory of capital or that theory of labor, but it must in international brotherhood preach repentance of attitude and the idealism which He proclaimed and which if practiced would bring an adjustment at once.

Another great program to which the church of today must commit itself is the unity of the world. A nation may build its immigration laws and its barriers in self-contentment and may avow that it will stay out of this continent or that, but the Bride of Christ cannot hesitate when that pointing finger says, "Go." There is no barrier in Jesus Christ and because the soiled hand of politics has mishandled this question or that, the church must not hesitate. Any question that is a question of right or wrong is a question that the follower of Jesus Christ cannot commit to his political party, to his class consciousness, or even to his government. If Christians as individuals, or when they are grouped together as a band of believers, shall follow any leadership that retards the growth of the spirit of brotherhood in the world, they shall have allied themselves with the forces of evil. No maudlin sympathy that is based on historical differences, no prejudices that are wrought in bitter experience, or the fear of social equalities, should hinder the believer of the limitless Christ in this hour. When short-sighted politics leads to hasty action that causes trouble between nations in the world, if I am seeking the limitless Christ, in him I cannot be silent. Christianity was premised in the beginning and has thrived only when it has practiced interracial cooperation and international brotherhood.

The only independence that a nation can have is the independence that leads to a world understanding and to a world fellowship. The church in this great hour must never seek to be the state. In the historical struggle for its expression, that proved not to be the way of Christ. Of its very nature the state must have ideals and if we are linked with this limitless Christ the believers must permeate the state with his ideals. A state permeated with the ideals of Christ would be a state without corruption, a state where child-life would not be bound in the slavery of labor in early years. It would be a state where the laws would

President and Mrs. C. T. Paul at Cleveland, where she gave one of the chief addresses

be righteous, and righteous laws would not be a joke or willingly ignored. When they were passed for the eradication of a great evil the church would so undergird the observing of those laws with the idealisms of Christ that it would not stand hesitant, but would move to eradicate every evil that was not according to his teaching and his purpose. The church as an institution must ever be separate from the state, but the church in moral and righteous questions must ever lead the state, never follow it.

When the barbaric and murderous hand of war is at the helm of a nation's life the church must not follow or consent to that which has been the evil of every age and which has assumed proportions that are making it the most gigantic evil of this and the ages to be. It is not enough to say that war is wrong; that it is sinful. The church must not only say this, but it must say that war must be outlawed. It must say more than that; it must say that war must cease to be. The multitudinous arguments against war cannot even be catalogued in an address like this. War from an economic standpoint, when it takes 86 cents of every dollar of our national taxation, is impossible. When a single war in four short years kills and maims twenty millions of men, it is impossible. When war not only takes money and life, but takes justice and confidence and brings strife and hate throughout the world, it is impossible. Many of our brethren of other communions have spoken strong words against war. Their patriotism has been questioned and they have suffered much because of it. Let us have no fear as individuals or as a group, for the limitless Man of Peace is leading us on. No man can question the patriotism of the man who is acting on his conscience, guided by the Christ. He is in his rights as a citizen, according to the founders of this great republic. Nineteen centuries have passed and yet the limitless Christ is waiting for this greatest of sins to be removed from the world. Has not the time come when the church must say to the state: "War is not for defense, for it kills our young manhood; war is not for protection, for it takes our treasures and puts staggering burdens upon us for many years; war is not for idealism for it blights the ideals and leaves hatred and enmities that generations cannot remove; war is not for the settling of disagreement, for it has never settled anything that could not have been better settled without it."

What a Jubilee ideal is the program of the Christ, the regeneration of the individual, the Golden Rule in human relationships and peace in the interracial realm. Men will say: "Yes, this is ideal, but it is impossible." Nothing is impossible when the limitless Christ speaks, leads, and a human soul goes out upon the great adventure of following. To himself he was limitless. Disciples of Christ, we can have his power. Disciples of Christ, we have glimpsed all too late his purpose. May our eyes be open, our voices be raised, our hands be free and our feet glad of the opportunities of making his purposes of unity and evangelism supreme. Disciples of Christ, the program of Christ awaits a people without theory, not limited by binding dogmas or organizations, but willing to go out and tread the sacrificial paths which he trod in the world. Disciples of Christ, we need to stand in that Roman prison and to say with him who had seen the divine gleam on the Damascus road: "I know him whom I have believed and I am persuaded that he is able to guard that which I have committed unto him against that day." And when we stand trembling before the impossible, let us again say with him: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"I AM LIMITLESS—GO."

Oak Park Church, Chicago, recently dedicated the first unit of its building, when $10,000 was raised in cash and pledges. The congregation is five years old and is the child of the Chicago Christian Missionary Society which has promised $5,000 and paid in nearly that amount from its anniversary fund. The present membership is 140. Three years ago a lot was purchased on a strategic corner which is now easily worth $15,000. The church erection department of the United Christian Missionary Society has promised a loan to care for the balance not provided for.

Benjamin Cassel Deweese

ON the afternoon of Thursday, October 23, Benjamin Cassel Deweese, for thirty years a professor in The College of the Bible, Lexington, Kentucky, passed to his eternal reward. In his death there has passed one of the outstanding figures of the Disciples of Christ in their educational and missionary activities. From the time of his graduation from The College of the Bible in 1876 until his appointment as a professor in South Kentucky Christian College in 1889 he ministered to a number of our leading churches. Subsequent to 1889 he devoted the major interests of his life to Christian education as a professor in South Kentucky College, Eureka College and The College of the Bible, thirty years being spent in The College of the Bible. During this entire period he was active in the cooperative enterprises of the brotherhood, attending with great regularity the international conventions and serving as a vice-president and member of the executive committee of the Foreign Christian Missionary Society. In these gatherings his personal friendship was greatly prized and his counsel much sought after. Among his personal friends two especially stood out—his former teacher and later his president, J. W. McGarvey, and his colleague in missionary service, Archibald McLean.

Owing to declining health, subsequent to 1907, he was unable to carry his full teaching load. After a courageous struggle to carry on his work in the face of this handicap over a series of years, he was elected professor-emeritus by the board of trustees in 1919—an honor conferred for the first time upon a member of the faculty of The College of the Bible.

Though in uncertain health for a number of years, his last illness was comparatively brief and the end came peacefully. The funeral was held at the residence on the afternoon of Saturday, October 25, his pastor, Mark Collis, and his former colleague in The College of the Bible, A. W. Fortune, officiating. The active pallbearers were chosen from his former students and the honorary pallbearers from his colleagues on the faculty of The College of the Bible and his intimate associates in the church and community.

A memorial service was held in honor of Professor Deweese in Morrison Chapel on Tuesday, October 28, by the faculty and student bodies of The College of the Bible and Transylvania College.

Since the Days of '74

(*Continued from page* 17.)

remark that they were prodigal in their gifts to us in those old days.)

Gaining momentum in each new advance, our offerings at the close of this period amounted to $590,000 and the number of our women 41,000.

From 1904 to 1914, one of the greatest enterprises of our career was set on foot, the establishment of the Missionary Training School at Indianapolis, now the College of Missions, which, under the direction of one of the foremost educators of our time, Professor Charles T. Paul, has become an historic institution, the first in the Christian world to formulate a program of training in harmony with the recommendations of the Edinburgh Conference. The whole thirty minutes allotted me might be given over to an account of this one achievement. Suffice it to say that if the fifty years of our existence were barren of any other accomplishment, in my estimation, this alone would justify our being.

We were not content however with one enterprise. In this same period we projected the Chinese mission in San Francisco, Japanese missions in Berkeley and Los Angeles, mountain schools at Beckley, West Virginia, and Livingston, Tennessee, established a Bible chair at Tri-State College, Angola, Indiana, entered South America and Africa.

We celebrated our Centennial with an offering of $265,000 and a gain in membership of 29,853 women in the four years of the campaign.

We participated also in the Woman's Interdenominational Foreign Missionary Jubilee, that celebration which swept from coast to coast with such spectacular success, that celebration which marked a new era in Christian cooperation.

The end of this decade found us with more than double our membership and considerably more than double our offerings, due in a large measure to our Centennial activity; 87,000 women and $1,000,000 in offerings.

The next ten years marks a climax in our career. Entering upon this last lap of our journey we laid aside the veil of our separate identity and consummated a union with the other missionary interests of our brotherhood, becoming, instead of the Christian Woman's Board of Missions, the *better half* (counting all the agencies of the brotherhood as one) of the United Christian Missionary Society. We brought to this union a large dowry and received in return a larger one, so that we count ourselves rich indeed in opportunities of service.

China had been added to our list of foreign stations and other work begun, but these were swiftly submerged, with all our other interests in our new venture as the United Christian Missionary Society.

As toilers toward the unconquered heights of Mt. Everest, we stand today upon a newly gained eminence, breathless from our climb but glorying in our new altitude, from which we survey the steeps already mastered and gather strength for the next advance. The trail over which we have come is indelibly marked. Here and there upon the hillsides below us, or in the valleys between, are the still forms of those whose love and loyalty have lifted us to the plane upon which we now stand. To them we owe a sacred trust—whether we will or no, an inescapable obligation.

1924 Graduating Class, Christian Girls' School, Nanking, China

A Fitting Memorial

TWO of our children, brother and sister, are being sent to the A. & M. School at Powder Springs, Georgia. The girl's tuition, books, clothes and other necessities are furnished by three interested friends, while the boy is given his scholarship by the "Good Fellows" of the West End Christian Church. These splendid men had him with them last Sunday night at the church and the entire service was conducted by them. He was introduced and made to feel that he had his "Big Brothers" back of him. We are so glad that this splendid organization selected one of our boys for this opportunity. There could be no more fitting memorial than this "living memorial" which this group of men have decided to carry out in memory of Dr. Allen R. Moore, who passed away recently, to be known as the "Allen R. Moore Memorial Educational Fund Committee." After this boy completes his present schooling they expect to send him through college and then take up another deserving boy.

SUE STEINER HOOK.
Southern Christian Home
Atlanta, Georgia.

Imagine Yourself in China

By LUCY KING DE MOSS

Topic Talk

IF you haven't read Marco Polo's diary you really must. It is a most interesting way to get an idea of what people thought about the country of China four or five hundred years ago, in the days when there were no such conveniences as the modern steamships and travel meant time and patience and dangers galore.

Marco Polo in his quaint phraseology, told of great, gold-roofed temples, glinting in the sunshine; of marvelous wealth in spices and silks and porcelains. He told of the majestic ruler of the mysterious country, the great Khan, who had more treasure than any other potentate in the world, for, said he, he made his own money out of the thin rind of a certain tree, stamped it with his own name and this money was used as exchange for gold and silver and precious stones.

The people of Venice, we know, rather doubted his thrilling stories. He may have exaggerated somewhat the marvels of the land, but enough of the richness and glory remain to satisfy even the most skeptical that Marco Polo did not have to draw extravagantly on his imagination in his description of the land of Cathay. For this most ancient of all the nations of the world continues to fascinate the lover of the beautiful and, for reasons political and commercial, certainly keeps the world's eye focused upon her.

A Word About China's Age.—Centuries before the days of Christ the villages and towns of China had their schools and academies. In those days, too, they knew how to make better roads and stronger walls than the Romans. The Great Wall of China, fifteen hundred miles in length and thirty-six feet high in places, much of it still in good repair, was built two hundred years before Christ. About that time the first porcelain factory was established, the beginning of that most exquisite art of glazing and molding and decorating that has no rival in any land, about which the poets of Old and New China have sung for centuries. There are books that tell about it that you will like to read some day. The art of silk-making in China goes back to the days of Abraham, we are told. An interesting adventure in thought is that the very book in which we will read our stories for this China study owes its existence to the blacksmith in China who invented the printing press five hundred years before the use of type in England. Away back in the days of Albert the Great, the Chinese Empire was the most civilized on earth.

And Something About Her Size.—In China's four million square miles, only a slightly larger area than that of the United States, lives a fourth of the people of the world. Over four hundred million people live in the eighteen provinces of this giant country, four times as many as live in the United States. People who know say that by 1950 there will be half a billion people in China. A country not to be treated lightly, wouldn't you say? Even the rivers are so big and important that one must see them to really appreciate their power and grandeur, and the mountains in the west raise their snow-capped peaks up to dizzy heights far above the clouds.

Pride in one's country is a mighty thing. That feeling one has when a band swings down the street—left—right—and high above the noises of the city, clear and sweet, sound the strains of the National Anthem—you know, rather choking and eye-dimming, and followed by an overwhelming desire to show in some great achievement just what you really do think of this country of ours. Young and old of every nation have it.

Imagine yourself a boy or girl in China, listening to the National Anthem of China. You might well feel a deep pride in her past history and accomplishments, in her learned men and great cities and ancient literature, in her wonderful rivers and majestic mountain peaks. But very surely you would remember, also, that in all the centuries there has been war, not only with enemies outside the walls of your cities, but within these walls and among your own people. War against bandits, who kill and torture and rob people, because they are angry at the government and sometimes justly so. War between the Manchus in the north and Chinese in the South. War against foreigners, because of misunderstanding, sometimes, and often because the foreigners have not come in friendliness and fair dealing.

What is wrong with China? You would begin to ask. What can be done to build up a future that shall bring new triumphs and real victories to this oldest and largest of all the nations of the world?

The "Torchbearers" will tell us how it is being done in this very day. The boy scouts of China say it all in their motto: LOVE GOD—LOVE YOUR NATION—LOVE MAN. Up to the present day that motto would have read, Fear the gods, Love China, Revere your Ancestors. The boy scouts and the girl scouts followed the Christian missionaries into China. The hospital, the Christian school and college, the orphanage, the Y. M. C. A., the Y. W. C. A., the Christian church, with all its departments of education and soul-saving, are there because of the missionaries. It is of these men and women our stories will tell us—some of them English and American, but many of them Chinese, in whose veins runs the blood of those old warriors of Marco Polo days. Through them we will learn how China may become as glorious as she has ever been, for it is the opinion of her own statesmen that only through the teachings of Jesus Christ can she become truly great.

These All Died in the Faith

Mrs. W. A. Bruning, July, 1924, Belvidere, Nebraska. Charter member of missionary society.

Mrs. Lucretia Green Hoover, September 30, 1924, Croton, Ohio. Mother of Guy I. Hoover, secretary of Board of Education; S. E. Hoover, lay preacher, Croton, Ohio; grandmother of Lyman Hoover, student in Yale Divinity School, and Florence Hoover, associate secretary Y. W. C. A., Minneapolis, Minnesota. Charter member of church at Thompson, Illinois. Life member of Christian Woman's Board of Missions. Age 90.

Mrs. Celia Reed, August 6, 1924, Richland, Iowa. Devoted member of the church. Age 80.

Mrs. T. B. Yager, August 20, 1924, Owensboro, Kentucky. Devoted to the missionary society.

Mrs. Hannah E. Clark, April 17, 1924, Union Star, Missouri. Faithful in all departments of church work.

Mrs. Cynthia Shriver, September 27, 1924, Des Moines, Iowa. Loyal member of missionary society for many years. Age 80.

Mrs. Sarah Beaver, September 22, 1924, Washington, Indiana. Charter member missionary society at Beech Grove and Washington.

Program for Triangle Clubs

Theme—China and Tibet

January:

THE RACE OF HERO-SPIRITS

HYMN: *Lead On, O King Eternal.*
BUSINESS AND OFFERING
DEVOTIONAL PERIOD:
SCRIPTURE
HYMN
TOPIC TALK BY THE SUPERINTENDENT
MAP AND POSTER TALK
STORY: Chapter I. *Torch Bearers in China.*
HYMN
BENEDICTION

Program Helps

Missions Study Book, *Torch Bearers in China*, Basil Mathews and A. E. Southon. Price 50c, paper; 75c, cloth. A copy of this book for the superintendent or leader is indispensable.

Program Booklets 5c each, 50 per dozen. All materials will be ready for mailing in December.

Glimpses of the Religious World

THE Seventh-day Adventists are this year celebrating the Golden Jubilee of their foreign missionary work. In the past twenty-three years they have sent out 2,292 missionaries. Of these 1,335 left the field during the past decade. They are preaching in 194 languages.

The Rockefeller Education Board has offered $1,000,000 to Hampton Normal and Agricultural Institute at Hampton, Virginia, and Tuskegee Normal and Industrial Institute at Tuskegee, Alabama, both Negro institutions, provided the institutions raise an equal amount.

W. W. Yen, the new prime minister of China, is an active member of the Episcopal Church, having been educated in the United States as was his father, who became the rector of a Chinese church.

For several years Cornell University has had an intensive course in agriculture for the benefit of the New York Indians. The Indians in council select their students and their progress is watched with keen interest.

A church has recently been dedicated at Compiegne, France, which was erected at a cost of $25,000, the gift of Southern Presbyterians as a memorial to their sons who fell in the war.

The Foreign Missions Conference, under the auspices of the Foreign Mission Boards of Canada and the United States, will meet in Washington, D. C., January 28, to February 2, 1925. The attendance will be limited to 5,000 delegates representing the above boards.

The new National Council of the Y. M. C. A. of North America will meet in Buffalo, New York, December 3 to 6. The Council, an outgrowth of the International Committee, will be organized in accordance with the provisions of the constitution formulated at Cleveland, Ohio, last fall and ratified this year by referendum vote of the associations.

International Golden Rule Sunday will be observed on December 7 in the interest of that great international charity, Near East Relief.

At a meeting of the national staff of the Presbyterian Board of National Missions recently held in St. Louis, appropriations aggregating $5,000,000 were made to Presbyterian mission activities.

A remarkable record has been made by Rev. William G. Jones who has just completed fifty years of continuous service with the New York Bible Society. Mr. Jones began his work in 1874 and since that time has spent almost every working day of each year, rain or shine, distributing Bibles upon every kind of vessel that has come into the harbor of New York. During this entire time he has missed only two weeks through illness and still continues his work visiting all sorts of shipping craft from canal boats, barges, and fishing smacks, to great ocean steamers.

The Home Missions Council and the Council of Women for Home Missions will hold their annual meeting at Atlantic City, January 13-15, 1925, at which time it is purposed to restudy the whole missionary situation as well as the consideration of some very specific types of work in which there may be more definite plans of cooperation.

The Day of Prayer for Missions is annually observed throughout the United States and Canada on the first Friday in Lent. This year that falls on February 27. The program, "Even As Thou Wilt," by Mrs. E. C. Cronk is ready for distribution. As one would expect, knowing the author, it is full of fresh and helpful suggestions. The Christian basis for world relations is emphasized.

The soul of Jesus is restless today;
Christ is tramping through the spirit world,
Compassion in his heart for the fainting millions;
He trudges through China, through Poland, through Austria, Germany, Armenia;
Patiently he pleads with the Church,
Tenderly he woos her.
The wounds of his body are bleeding afresh for the sorrows of his shepherdless people.
We besiege him with selfish petitions.

We weary him with our petty ambitions,
From the needy we bury him in piles of craven stone,
We obscure him in the smoke of stuffy incense,
We drown his voice with the snarls and shrieks of our disgruntled bickerings,
We build temples to him with hands that are bloody,
We deny him in the needs and sorrows of the exploited "least of his brethren;"
The soul of Jesus is restless today,
But eternally undismayed.

—Cyrus R. Mitchell.

The leper colony on the Island of Culion, consisting of some 5,500 persons, is to be connected with the outside world by wireless. A radio receiving set has been donated by an electrical company for the benefit of the lepers, and the work of installing the apparatus on the island has been commenced by the bureau of posts.

Young Edward R. Hardy, the prodigy who graduated from Columbia University at the age of 15 years, will enter a theological seminary soon to prepare for the ministry of the Episcopal church. Mr. Hardy is now seventeen years old and has just returned from Germany where he added Hebrew to the fifteen languages he has at his command.

The oldest living Christian baptized by Adoniram Judson, died in July at the age of ninety-four.

A new church is just being completed at Carville, Louisiana, the site of the National Leprosarium for lepers, at a cost of $51,800. Hospital 66, with a capacity for four hundred patients, is to be opened the last of November, at the same time the church is dedicated.

Prohibition is making its way in India. A system of gradual reduction of places where it is sold and of amounts that may be sold has been inaugurated with a view of reaching total prohibition in twenty years. The measure was fought by the commissioner of excise but was carried by forty-five to twenty-eight.

The statistical department of the city of Tokyo has just published a final report of the losses and damages caused by the earthquake and fire in Japan: Tokyo, $1,900,000,000; Yokohama, $590,000,000; other areas, $250,000,000. This does not include the losses of art treasures and personal property. It is believed that if they were included the losses would total $5,000,000,000.

The *International Journal of Religious Education*, the official publication of the International Council of Religious Education, made its first appearance with the October issue. It is a handsome magazine of sixty-four pages and cover and gives promise of meeting the many needs of church school workers. The Chicago office is at 1516 Mallers Building, 5 South Wabash Avenue.

With the purchase of an entire mission field in North China from the Berlin Missionary Society for $185,000 in ten annual installments, the United Lutheran Church in America claims to have forged the last link in a chain of Luther missions reaching around the world.

One of the most crucial prohibition battles staged recently was won by the dry forces in the Province of Ontario when, in a popular referrendum, it was voted by about 40,000 majority to retain the Ontario Temperance Act.

A preliminary announcement of the program of the Quadrennial Meeting of the Federal Council of the Churches of Christ in America to be held at Atlanta, Georgia, December 3-9, has been made by the special committee on program, of which Bishop James Cannon, Jr., of the Methodist Episcopal Church South, is chairman. The program indicates that the quadrennial meeting of the Council will be discussing some of the most urgent and important issues before the Protestant churches of America.

The general theme of the meeting as a whole is *The Church in the World.* Among the specific subjects which are to be considered are: *The Need of the World for the Church of Christ, The Evangelistic Work of the Church, The Educational Work of the Church, The Church and the Community, The Church and Race, The Church and the Nations, and The Cooperation of the Churches.*

Woman's Missionary Societies and Circles

Program Helps

Immigrant workers in conference with representatives of the home department of the United Christian Missionary Society at Chicago, September 1-3. Front row, left to right: Margaret McCollom, Bessie Beckett, A. W. VanDervort, F. D. Butchart, Karl Borders, Ray G. Manley, Bessie Pehotsky. Second row: Grant K. Lewis, Elizabeth Conley, Mrs. Karl Borders, Daisy June Trout, Jesse Bader. Back row: Mabel Carmichael, John Johnson, F. W. Burnham, Olga Vladimirova.

Evangelism Among Foreign Speaking People

Brotherhood House, Chicago, Illinois

THE quarters occupied by Brotherhood House, Chicago, have grown increasingly cramped with the enlargement of the work, and about the first of September, 1923, the church erection department appropriated $35,000 for the purchase and remodeling of the property adjacent to Brotherhood House, which had always been contemplated as an avenue of expansion.

The formal presentation to the churches of Chicago, took place on Sunday afternoon, October 5. The reception in charge of the cooperating woman's committee of the churches, entertained not less than one hundred and fifty visitors representing practically every church in the city. The members of the committee meet regularly at Brotherhood House on the first Monday of every month where some useful work for the House is usually done and plans are made for furthering its interests.

This additional space makes possible a great enlargement of the work without any material increase in the annual budget. Space is provided for a small gymnasium, an enlarged library, additional club rooms and an apartment for all of the salaried workers, except the director. A very much more satisfactory work can now be carried on than has been at all possible heretofore.

Evangelistic services have been held in the lecture room each Sunday afternoon under the supervision of John Johnson. These meetings have been well attended throughout the year and prove an excellent avenue of recruitment for the church.

Russian Church—New York

The reports of the Russian Church show the largest attendance on record—a total of 28,717 in the services at the Disciples' Community House and in four cities in New Jersey. The church membership, though, has suffered the loss of several who returned to the mother country. Every Russian Christian considers himself a missionary, and when the report comes that Russia is open to the free Gospel as never before, the appeal is almost irresistible to these people. The local church takes great delight in the reports from these representatives in Russia and contributes generously toward their support.

S. P. Handzuck, the Russian pastor, has held several street meetings in the vicinity of the Community House with good success. Previously such meetings in this district met with such opposition from Bolsheviks and others, that they were discontinued. Mr. Handzuck is also promoting meetings among the seasonal workers in the big canneries in New Jersey in addition to the regular church and prayer meeting services here and in New Jersey. During the past year he has made forty-five trips to New Jersey points.

The Slovak—Bayonne, New Jersey

Michael Stephen Matejka, pastor of the Slovak Church, shows by his yearly report 2,000 calls made to the homes of his people in New Jersey cities and in New York. He preached 106 times indoors and held 101 street meetings. He held 147 prayer meetings in churches, private homes and the Community House in New York. The attendance at these meetings approximate 50,000 for the year. In his work he has

Woman's Missionary Society Program

Challenges to Christianity

JANUARY

Meeting the Challenge through Evangelism

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
Scripture, Acts 2:41-47; 11:20-24; 31:1-3.
TOPIC TALKS:
Evangelism through the Church.
Evangelism among Foreign Speaking People.
DISCUSSION: *Personal Experiences in Winning Souls for Christ.*
HYMN
OFFERING
BENEDICTION

BOOKS TO READ:
Passion for Souls, 75c; *Up the Ladder Rounds*, 75c.

Circle Program

Doers of the Word

JANUARY

Saved to Serve

HYMN
PRAYER
BUSINESS
DEVOTIONAL: *Let Us Pause a Moment.*
Hymn: *Take Time to Be Ho'y.*
Scripture Lesson
Time with Christ.
Prayer.
Offering.
STORY: *Mantora-Christian.*
TOPIC TALK: *And When They Had Prayed.*
DISCUSSION: *How Can the Circle Help Win Others?*
BENEDICTION

PROGRAM HELPS:
Leaflets: *And When They Had Prayed*, including story, *Mantora-Christian*, 3c. *Let Us Pause a Moment*, 10c.

sold and given away 1,030 copies of the Scriptures in four different languages and over 5,000 tracts in Slovak.

The number of baptisms was fourteen—a most commendable record when we consider they were virtually "carved from the solid rock." The Slovak Church now numbers thirty-nine. During the year the church secured a four-year lease of the Andrews Street Chapel in Bayonne, New Jersey, spending over $500 for the purpose. In addition, they raised $538 to apply on their pastor's salary and for missions.

The prospects for the Slovak Church are most hopeful. These people are earnest, self-reliant and devoutly religious. They appreciate help and are willing to sacrifice themselves. With adequate help they should grow into a self-sustaining evangelistic group.

Broadway Christian Church and Community House, Cleveland

Broadway Christian Church, Cleveland, Ohio, has completed this year ten years of ministry in the first building to be dedicated by our brotherhood for the immigrant task.

During the ten years, 700 have been received into the church, 2,300 boys and girls have been touched in the daily vacation Bible schools, 3,600 in the Bible school in all departments. The total of different people reached in all department in the ten years is 5,000.

Coke Region, Western Pennsylvania

The work among foreign speaking people in Fayette and Green counties, Western Pennsylvania, under the direction of Ray G. Manley, has had a very prosperous year. This work is widely scattered and among a ploy glot people. The staff of workers is composed of Ray G. Manley, Bessie Beckett, A. F. Hanes and Charles G. Aldrich. These workers have contacts with the population in twenty communities. Meetings are conducted in church buildings, schoolhouses and rented halls. Four organized churches are cooperating in this enterprise. In addition to these we have eleven Sunday schools. During the year there were 140 additions to the churches.

Oriental Evangelistic Work

At the beginning of this year arrangement was made for T. Kawai to become our evangelist to the Japanese in Southern California, a Ford automobile provided for his travel. There was great demand in the numerous communities for this service. Mr. Kawai is an outstanding Japanese, well and favorably known in the entire state and beyond. He is called upon by various religious, educational and social organizations interested in the Japanese. The Japanese churches in Southern California of various denominations are so numerous and strong that there has been organized the Japanese Church Federation of Southern California, of which Mr. Kawai is president. In his evangelistic work, Mr. Kawai has preached continually throughout the seven counties that comprise Southern California.

Echoes From Everywhere

Typewriters For Tibet

For several years Dr. W. M. Hardy, of Batang, Tibet, has been untiring in his efforts to work out the alphabet and combinations needed for a Tibetan master wheel for the Hammond Typewriter. This has at last been perfected and when J. C. Ogden returned to Tibet he took two of the typewriters with him. Three more have been purchased for that country. These typewriters will be a great help to the missionaries, especially in the work of translation.

Ministry of Mercy In Colorado

The most important of the events that have happened lately in the Home, is the baptism of eleven of our boys and girls. Another will be baptized if his people consent.

Several weeks ago our little folks were invited to the Edgewater Church for Sunday school and church and after the church service dinner was served them.

The children are delighted to know that work on the new building will begin soon. We wish we were going to be able to accommodate five hundred instead of one hundred. In August and September twenty-five applications were denied because of lack of room, and every application involved from one to five children.

The Olinger "Highlanders" gave our boys a basket ball set and they are getting much enjoyment out of it. I am always glad when the children are given good substantial games that will develop them physically and mentally, games and books enough to keep every minute of their time occupied.

MATIE B. STROUGH.

Colorado Christian Home,
Denver, Colorado.

A Wedding Of Interest

Word comes of the marriage on July 29, in Kuling, China, of Miss Dorothy Daisy Macklin, daughter of Dr. and Mrs. W. E. Macklin, of Nanking, to Marcus Leslie Hancock, an Englishman from Kent. Miss Macklin has been the kindergarten teacher at Hillcrest School for the children of missionaries and business people in Nanking and will not be lost to the Nanking community since Mr. Hancock is a professor in the College of Agriculture of the University of Nanking.

A Happy Occasion

A happy occasion in June last at Woman's Christian College, Tokyo, Japan, was the inauguration of Dr. Tetsu Yasui as president of the college, and the dedication of a class room building, a central kitchen and dormitories for two hundred students. The institution was founded in 1918 and four years ago a campus of twenty-five acres purchased at a cost of 290,000 *yen*. Today it is worth about three times the amount. Dr. Inazo Nitobe was the first president, but was called to represent his country in the League of Nations at Geneva and the responsibility fell upon Dr. Yasui as dean. Dr. Nitobe is honorary president.

(*Continued on page* 51.)

Hidden Answers

1. What anniversary is being celebrated this year? How?
2. How many people are served in our benevolent institutions annually?
3. What helpful invention has recently come to Tibet?
4. What is the financial aim for the auxiliary organizations this year?
5. What reply did Mrs. Pearre make when asked if she had sought permission for organizing a women's missionary society?
6. What was the estimated attendance at the Cleveland convention?
7. What is the Thousand Dollar Club? How many schools and how much did they give last year?
8. From how many countries were native representatives in attendance at Cleveland?

The Church of Christ among the Slovaks of Bayonne, New Jersey

Post-Jubilee Notes

At the state banquets at the Cleveland Convention additional pledges were made toward the Golden Jubilee to carry us beyond the goal of $1,000,000 to the extent of $12,000. The total amount in cash received up to October 31, is $967,615.66, as shown by the figures below.

OUR Golden Jubilee has come and, according to dates, has passed, but, judging from what it has meant to us, as a people, and to the Kingdom of God in the whole world, we feel it is still with us. So great have been its blessings in thousands of lives and churches, that those so blessed will not permit it to pass. As one business man said to President Burnham: "Have we to wait another fifty years for another Jubilee?" President Burnham replied: "No, sir, the Jubilee is with us now, it will continue to be with us through the years. That which we did this year, we can do every year. If we do, we can keep with us always this Jubilee spirit."

The great blessing the Golden Jubilee gave to us at home was the spirit of real fellowship and good will to one another. This was very noticeable at our Cleveland convention. The common effort to reach our goal has helped us to lay aside our differences and has made us more nearly one than we have been for a number of years.

When we think of it in a world-wide way, the Golden Jubilee fulfilled more nearly than any recent aim the prayer of the Master to his Father, "that they all may be one as we are one." We saw far-away India, with her thoughts and sympathies turned toward Africa, giving of her means, through much sacrifice, in a most remarkable way to Africa's need. Then we saw Africa, realizing what Christ had done for her and desirous that others might share his blessings with her, turning her eyes toward India, and with great joy giving their sacrifical gifts to spread the gospel in India. We saw China, full of gratitude for what the mother church in America had done for her, send to America her love-gift to be used in America's benevolent institutions.

Thus, in the same spirit, came love-gifts from Tibet, the Philippines, from South America, Mexico, Porto Rico, joining hands with Australia, England, Canada and the United States, each thinking of the other, the whole forming a great golden circlet of love with Christ standing in the center and all eyes turned toward him in loving gratitude, for had he not helped them all to demonstrate before the world that they were his disciples, because of their "love one for another?"

DAVID RIOCH.

An appealing story comes to us from McAlester, Oklahoma. They held a memorial service for one of their best loved members. At the close of the service an offering was taken for the Jubilee fund and in the collection plate was found a small package. It proved to be the diamond engagement ring of one of their most faithful missionary women. Wrapped around the ring was a poem telling of what her church meant to her, the comfort she had received in sorrow, the joy of worship and sacred memories of loved ones gone on before. Not having the money for a gold bond she gave her choicest treasure. The pastor made an appeal to his people that the ring might be redeemed. A jeweler valued the ring at $50. A freewill offering of $100 was quickly given. Later they sent in $150 for three gold bonds. This woman answered her own prayers. For years in every prayer she offered in the missionary meetings she prayed that something would awaken her church to its responsibility to missions. This unselfish act has shown them what true missionary zeal is and now they are praying and working as never before.

Receipts to Golden Jubilee From States Through October 31, 1924

Alabama	$7,418.25
Arizona	651.06
Arkansas	9,731.70
California, North	13,188.58
California, South	42,702.10
Colorado	11,908.42
Delaware	5.00
District of Columbia	5,613.38
Florida	4,897.28
Georgia	16,992.08
Idaho, South	1,408.52
Illinois	51,020.16
Indiana	86,963.85
Inland Empire	2,704.40
Iowa	49,381.23
Kansas	61,495.66
Kentucky	74,422.63
Louisiana	3,527.50
Maryland	9,881.86
Michigan	8,086.39
Minnesota, North and South Dakota	5,560.10
Mississippi	4,739.84
Missouri	83,302.96
Montana	1,777.72
Nebraska	18,610.97
New England	2,628.86
New Mexico, West Texas	1,885.00
New York, New Jersey	17,826.19
North Carolina	14,421.97
Ohio	123,766.20
Oklahoma	25,902.81
Oregon	5,711.71
Pennsylvania	48,038.16
South Carolina	1,910.55
Tennessee	32,952.58
Texas	60,372.15
Utah	100.00
Virginia	21,038.22
Washington, West and B. C.	10,354.81
West Virginia	16,745.11
Wisconsin	1,055.70
Wyoming	136.00
Canada	5,969.61
Foreign Fields	5,476.11

Negro Churches

Alabama	$ 10.00
Arkansas	133.65
District of Columbia	50.00
Illinois	291.06
Indiana	105.00
Kansas	240.67
Kentucky	1,017.28
Maryland	50.00
Mississippi	133.40
Missouri	731.71
North Carolina	70.00
Ohio	326.00
Oklahoma	273.64
South Carolina	16.00
Tennessee	12.00
Texas	665.00
Virginia	126.75
West Virginia	1.37
GRAND TOTAL	$976,867.41

Mrs. L. M. Omer, of Goldsboro, North Carolina, has brought out a little book, entitled, *The Aloe Plant*, the proceeds of which are to be used to establish a memorial to her mother in the Virginia Farrar Memorial Station at Kotmi, India, where her sister, Bessie Farrar Madsen is serving as a missionary; $1,000 has already been realized from the sale of this book and has been sent in to be credited on the Golden Jubilee. Mr. and Mrs. Omer themselves served as missionaries in Mexico for a time under the Christian Woman's Board of Missions. The book sells for $1.25.

The Hollywood, California, church celebrated the Jubilee, using the pageant prepared by Mrs. W. H. Bagby and given at the California state convention. The pageant was very effective, as it portrayed the fifty years of missionary work by the women.

A gift of fifty dollars for a gold bond was received from the church at Barbourville, Kentucky. This church has no missionary society but no doubt soon will have.

The missionary society of First Church, Long Beach, California, celebrated the Jubilee on October 22. There was a large cake with candles and as the names of those who had bought a bond were called, each person lighted a candle and received a gold hond.

A sacrificial gift to the Golden Jubilee was twenty-six cents in stamps which went to a state secretary from a guest in one of our benevolent homes, with the following: "I am a tither. Though this is a small gift I pray God may bless it."

In the Woman's Association of the Union Avenue Church, St. Louis, there are thirteen divisions. The thirteenth is composed of twenty-two business women who meet in the evening. This group gave to the Golden Jubilee $967.75 of the $10,000 given by the church as a whole.

SPOKANE UNIVERSITY

Golden Jubilee Buildings

In view of the success of the Golden Jubilee campaign the executive committee of the United Christian Missionary Society has assigned $800,000 of the million dollar fund for buildings as follows:

America		
School Buildings:		
Livingston Academy, Livingston, Tennessee (school building and boys' dormitory)		$ 68,000
Jarvis Christian Institute, Hawkins, Texas		25,000
Southern Christian Institute, Edwards, Miss.		25,000
Central Christian Institute, Shepherdsville, Ky.		10,000
Church Buildings:		
Bertha Merrill Memorial, New York City (Russian Church, Slovak Church and other foreign-speaking groups to use this chapel)		25,000
Mexican Church, San Antonio, Texas		25,000
Beech Bottom Church, West Virginia		5,000
Mather Church, West Pennsylvania / Newton Church, West Pennsylvania		20,000
Special Buildings:		
Disciples' Community House, New York City		75,000
Yakima Indian Mission, White Swan, Wash.		15,000
Benevolent Homes:		
Children's Home, Denver, Colorado		10,800
Children's Home, Atlanta, Georgia		20,000
Children's Home, Cleveland, Ohio		40,000
Home for Aged, Pasadena, Calif.		30,000
Home for Aged, Walla Walla, Wash.		4,000
		$397,800
Foreign:		
Africa	$ 30,000	
China	66,000	
India	31,700	
Jamaica	5,000	
Japan	76,000	
Mexico	64,000	
Philippine Islands	21,000	
Porto Rico	7,500	
South America	61,000	
Tibet	40,000	
		$402,200
Total		$800,000

Echoes From Everywhere

(*Continued from page* 49.)

A Happy Experience

Following a visit of Arthur VanDervort, of the New York Community House, to Gordonsville, Virginia, the community, and especially the Misses Baker in whose home he was entertained, became so interested in his work that they asked him to send some children to Gordonsville for a ten days' vacation. Miss Elizabeth Conley took nine of the little New Yorkers, ranging in age from nine to fifteen, and they were royally entertained in the Baker home, "Hopewell."

It was a happy experience for all, with horseback riding, auto trips, ball games, church socials, home entertainments, etc. The Charlottesville, Somerset and Gordonsville churches, as well as the people of the Gordonsville community, contributed to both the expenses and entertainment of the girls.

Visitors to India

Mr. and Mrs. William F. Rothenburger, of First Church, Springfield, Illinois, after making a tour of Europe, Egypt, Palestine and Syria, reached India the last of August and have visited our mission stations and those of other boards and had conferences with some of the native leaders, including Gandhi. Mr. Rothenburger writes: "The work here at Jubbulpore has been most enlightening to us. The business system in the office is to be commended and they are living within the financial limits prescribed by the society. The college building and some of the bungalows are in great need of repair. The cut in budget is felt most keenly in the closing of schools. The villagers plead for the schools not to close but the missionaries have no choice in the matter. Had there been funds our Bible College here could have a dozen more students but there was no way to fill the places of these teachers should they come to the college." It has been a joy to the missionaries to have a visit from such sympathetic friends as Mr. and Mrs. Rothenburger, especially since Mr Rothenburger has been a member of the executive committee of the United Christian Missionary Society.

A Growing Circle

The Bertha Mason Fuller Missionary Circle, of Second Christian Church, Houston, Texas, was organized in February, 1924, with a membership of five young women—just enough members to hold the offices in the circle. The name was selected in honor of Mrs. Bertha Mason Fuller, who is now general secretary of the Christian Woman's Missionary Society of Arkansas.

Mrs. Fuller's father, J. C. Mason, now of Forrest City, Arkansas, was pastor of the Central Christian Church, (now First Christian Church), Houston, Texas, about thirty years ago, and at that time he organized the Second Christian Church, with the help of his daughter, then Miss Bertha Mason. Miss Mason later traveled through Texas, and into Mexico, sometimes going by way of stage coach, developing woman's work in Texas and doing evangelistic work, distributing Bibles and literature and organizing Sunday schools in Mexico.

At the end of September, 1924, the membership had increased to sixteen members. With the exception of about three in the Circle, every home is a subscriber to WORLD CALL, and before the end of the year they expect to be 100 per cent WORLD CALL readers. The circle sent $55 to the Golden Jubilee.

Advancing All Along the Line

The church at Bremerton, Washington, with Burton Davies as pastor, serving under the home department of the United Christian Missionary Society, is making a fine record. A new basement is being completed, there has been an increase of 53% in membership in eight months and the Bible school has nearly tripled its membership in the last three years.

A Christian Endeavor society for high school age has been organized, and recently a men's class was organized, with an excellent Bible teacher in charge. Several other Bible classes have been organized.

The church as a whole gave four times the amount of its Golden Jubilee apportionment. The membership of the missionary society has doubled and the subscriptions to WORLD CALL nearly doubled. A week's tithing institute has lately been held, a number of new tithers signing the pledge.

Fifteen Nurses Begin Their Ministry of Mercy

Fifteen nurses graduated from our Nurses Training School in the Philippines in March. Ten of these were graduated at the Mary Chiles Hospital, Manila, and the remaining five at the Christian Hospital at Vigan. All that went before the examining board of the government have passed, and all who have applied for positions have received appointment.

J. C. Ogden Becomes Generalissimo at Batang

Word from Batang, West China, brings news of the appointment of J. C. Ogden as language director of the mission. He has also been appointed surveyor, and is getting together the information necessary to complete the survey of that field.

Apple Butter and Gold Bonds

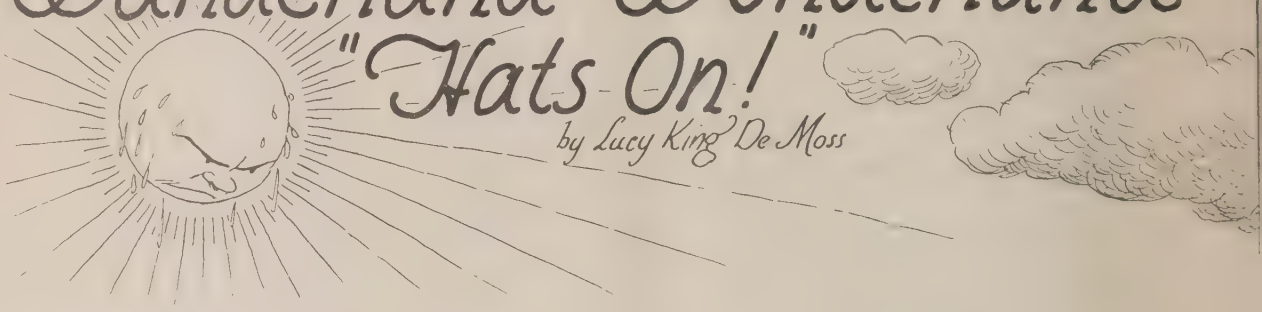
The woman's missionary society of Greenville, Ill., with a small membership, earned money to buy a gold bond by making and selling forty-one gallons of apple butter, tacking four comforts and making and selling one quilt. They also received a bond through a bequest. That their activities were not solely confined to the Jubilee is shown by the fact that they made fifteen gallons of apple butter for the Christian Orphans' Home and sent a large box of clothing to the same institution.

(*Continued on page* 56.)

Wanderland-Wonderland

"Hats On!"

by Lucy King De Moss

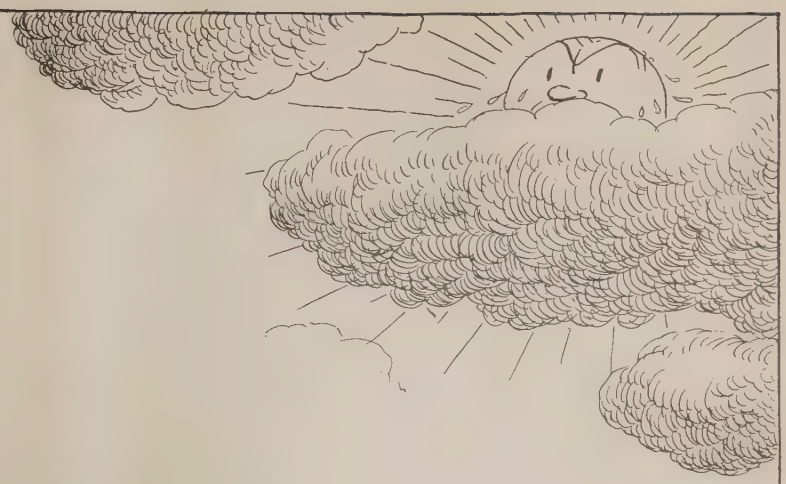


"MEM SAHIB JI!" a childish voice called excitedly. "Donald *Babane topi plenk di!*"

Bang! The screen door of the bungalow flew open and a whirlwind of white skirts and anxious looks blew around the corner, hunting the voice and Donald. For what the voice had said was, "Mem Sahib ji, Donald has thrown off his hat," and that is much the same as the call of "Fire!" in America.

By the time the white "mem sahib," who was Donald's mother, had reached the open space in front of the bungalow where Donald and Prem Lata, his little Indian playmate, were playing together, the topi was back on Donald's head and Prem Lata (her name means "Vine of Love") was laughing merrily at something Donald had said.

Now, this thing of hats in India is as important as keeping off car-tracks and not eating green grapes in America. You see the sun is a great deal hotter there than here and the nice old fellow gives fair warning to all American children to keep their heads covered or be sick with fever. Prem Lata knew this very well. She might not have known it, if she had been just *any* Indian girl, but her mother and her grandmother had loved and cared for the children of missionaries for many years. They had taught her that while she might go without a hat, because her skin was brown and made



especially for the hot sun to shine on, the missionary children with their white, tender skin, must always wear a topi made of pith, which is so very cool and protects the head from the blazing sun.

I wish you could know Prem Lata and Khush Lata, whose name means "Vine of Happiness." You may believe how fortunate those children are, when I tell you that a very great many Indian girls are not wanted at all when they are born and are considered a kind of disgrace to the family. Prem Lata's mother and father are Christians and that makes all the difference in the world in India as it does in every country. Those two girls will play and study and talk with the missionary children and the children of other Christian families at Damoh and will grow up as happily as you and your sisters and brother and cousins and friends.

When they see the beautiful birds in the trees in their yard, they will think of the Heavenly Father who cares for them. When they gather the bright-colored flowers that grow in their always warm country, they will thank the Heavenly Father who made them. When they eat the good fruit that the children of India have the year around, they will know about God who gave the fruit. And as they sing the songs that you sing every Sunday they will be glad that Jesus is their friend. It isn't very pleasant to think that so many children in India do not know these things, but a much pleasanter thought is that every year there are more and more Christian fathers and mothers in India, who teach their boys and girls the beautiful things about God's goodness to all the world—to the people in India as well as to the people of America.

All these things Prem Lata thinks about as she stays close to Donald to see that he keeps his topi on, for all her people are Christians.

A Christmas Camp in Dandak Jungle

By ANNIE AGNES LACKEY MACDOUGALL

IT is the day before Christmas and a missionary family is ready to set out for a twelve-days' camp in Dandak jungle —a part of the famous old jungle of Central India, which belongs with the story of Rama and Sita. The family had previously made several similar journeys, but this one is to be somewhat different in that hours are not to be spent on the road in a slow-going ox-cart or in a pony-drawn two-wheeled vehicle, called a *tonga*. Instead of such old-fashioned conveyances used in earlier days, here stands the proudly puffing "Tin Henry," while on the veranda of the missionary bungalow lies a promiscuous heap of baggage. The pile of necessities is such that, at first sight, it seemed a hopeless task to expect to get it all tucked away somewhere in or around the car. However the seemingly impossible is done and every box and bundle finds itself somewhere. All being ready, three grown-ups and two juniors find themselves speeding away toward the jungle and leaving in the distance the beautiful "City of Hills," as the word Jubbulpore means.

The air is delightful and as we speed along many things of interest greet us by the way. Even India's most ordinary highways furnish many things to please the eye and enlist sympathy. Along the highway we meet many types of people. Here we pass a group of women; some are young; others are old and wrinkled. But all are carrying burdens. On their heads are large baskets of vegetables, intended for the city market. As they move along with erect forms, accompanied by the tinkling sound of their anklets, they evoke our admiration. Here comes a brown-faced policeman. He wears a khaki uniform and as we pass he gives a stiff military salute. Once outside the outskirts of the city we meet fewer people. From time to time we pass an Indian village just as one might pass scattered farm houses on a country road in America. Soon the highway becomes a wooded mountain road. The scenery is beautiful and we can look far down and away toward the "City of Hills" on the far horizon. Presently we look across a jungle field to our right where stands a little white wayside bungalow, which is to be our home for the next few days. A few minutes and the car stands before the door. The baggage is unloaded and our kind friends, the Livengoods, to whom we are indebted for bringing us, are on their way back to Jubbulpore and to the Christmas preparations there.

Surveying our little camp-home and its surroundings we look out over beautiful grain fields in which here and there—a solitary man, a woman or a child may be seen standing or walking about leisurely. They are guarding their crops from cows, goats or a stray pony Out in these fields one sees something resembling a large cone-shaped basket turned upside down. It is propped up at one side in order to furnish an entrance. Into this the watcher may creep from the cold of the night and the heat of the noonday. To the right we see the mud huts of the village. Near is a large pond. It is a common practice for people to use the water of such ponds for drinking and cooking purposes.

Going toward this pond I see a man sitting by its edge washing his feet. Beside him is a wet bundle of his freshly-washed clothes. Further out in the pond stands a pony, eating the tops of growing grasses. The two juniors also have found the pond and just now are wading even up above their knees. Nearby the man is watching them anxiously and calling to them not to go too far out. However, they seem to have no such fear. Forward they wade in their eagerness to gather the white sweet-scented flowers floating on the surface of the pond. These beautiful fragrant flowers! As I look at them I cannot but wonder whence comes all this beauty and fragrance. Then memories come of the many lives I have come to know and love in India's life of

Women Water Carriers in India

which I have often asked myself: whence all their quiet beauty and sweetness? Although born and nurtured in India's idol-polluted air they have, like these sweet pond lilies, drawn their life from the same deep unseen and unsullied source. Standing now with such thoughts and memories I see the dark-eyed village women coming with their earthenware jars and brass vessels to draw water from the village well close by. It is a large one and the women stand about it fastening individual ropes to their vessels. As they chat and rehearse bits of village gossip the vessels are lowered and again drawn to the surface full and dripping. The water is then poured into the larger jars and placed upon their heads. They turn from the well to go homeward and as they disappear in the distance I, in thought, follow them to their little homes, where their lives are being spent in household service—a service to husbands, children and parents—all dear to them as our loved ones are dear to us. Yes, there is love in India's family life. Not all husbands beat their wives nor desert them. Nor are all little girls despised or forsaken. It is true, however, that I have held in my arms more than one little child left to die by a lonely roadside. I have heard the cries of wives being cruelly beaten by those who are called husbands. I have looked into the hopeless eyes of wives—forsaken because they were childless. On the other hand I have witnessed great care and even tenderness, shown on the part of husbands toward their wives. And I have known fathers who were as devoted to their little brown daughters as any father could be in western lands. Yes, there are bright spots—little gleams of love and light here and there. Yet on the whole the picture is a dark one and life conditions generally are almost inconceivable to those living in Christian homes in the West. Here where family life is huddled together in the shadow, the soul-life of men, women and children is darker even than the darkest haunts of this jungle in whose midst this village stands. Yet here the little family from the far West is to live its life for a brief time. As to space, the white bungalow is but a stone's throw from the mud-huts. But as to life and thought conditions, how vast is the distance separating them from us! We feel this distance and wonder how it is to be spanned. How are we to bring to these other lives the message that has made our lives so different from theirs? This is the great question that arises again and again as we look deep into the heart-life of this great, restless India. There is only one answer: the love of God as seen in the face of Jesus and interpreted by word and life by those who count themselves his.

The world's largest Bible, every word of which was written by hand, has just been completed by the Maine Bible Society. The volume, which weighs eighty-eight and one-half pounds, was produced to attract wider attention to the Scriptures. It is the result of the combined efforts of 1,607 persons during the past year.

Gift Tablet

Inscribed below are names of those to whom I wish to send WORLD CALL as a love gift at the Christmas time. I send this gift because it comes each recurring month the whole year through to bring its messages of joy and inspiration from all around the world, and thus renews the sentiment which sends it now.

Sender_____

Street_____ Town_____ State_____

(Payment to cover order is enclosed)

World Call 425 De Baliviere Avenue St. Louis, Mo.

Echoes from Everywhere

(*Continued from page 51.*)

Buddhist Priests Attend Christian Training School

Recent word from Japan reports that the eighth annual Summer Training School for Sunday school workers conducted in Karuizawa, the main summer resort, was very successful. This summer training school was organized and started by H. E. Coleman, the educational secretary of the World's Sunday School Association, in 1916. It has become so important that this summer, although Mr. Coleman and the two most important Japanese secretaries were absent from Japan attending the World's Ninth Sunday School Convention in Glasgow, the office force and volunteer workers conducted the school. For the first time a Japanese woman lectured in one of the full ten-hour courses. The theme of Miss Nada, Ph.D., of Columbia, was *Child Psychology,* and she was said to be "wonderfully good."

For the first time a Buddhist Sunday School Association in Takata sent two delegates to this training school. The daily program included a twenty-minute devotional period and an hour's lecture on the apostolic age. After these Buddhists returned home, they sent a hearty letter of appreciation for what they had heard and for the friendly treatment they had received. In the closing session one of them made a short speech of thanks and said that although he had attended a summer school given by his own sect every year, he wanted to come again to this Christian training school.

Systematic Evangelistic Campaign

We are trying to put special emphasis on the cooperation of the men's and women's evangelistic work in Kulpahar. Just now it is necessary for both to be under the supervision of one person. This week we had a joint meeting of the evangelists and Bible women to talk over plans for the year. The men reported the people of Kulpahar and the villages around as being very eager to hear. We find the women also ready to listen and to learn but it is hard for them to give up their families and caste. The men are preaching in seven villages. The Bible women are visiting two villages and planning to visit four next month. The women in the last two villages have never been taught before and we hope to bring something worth while into their lives.

ETHEL SHREVE.

Kulpahar, India.

Prejudice and Caste Being Overcome

That prejudice and caste are gradually being overcome in India is shown in an account which Dr. C. C. Drummond, of Mahoba, India, gives of a man who brought his wife six hundred miles to the dispensary for treatment. Two years before Dr. Bertha Thomson had treated her and she had recovered. When she became ill this time she wanted to go to Mahoba for treatment. Dr. Drummond told the husband that Dr. Thomson was in America on furlough. "Oh," he said, "it does not matter. You are here so it is just the same." As they were Mohammedans and the wife observed purdah, Dr. Drummond told him that Miss Bender, the nurse, would examine the woman and tell him the symptoms and he would prescribe for her. To his surprise the man said, "No, I want you to see her and prescribe for her." Treatments were given and the woman reported as getting along nicely. Dr. Drummond reports 3,395, treatments in the dispensary for the month of August and twenty-three surgical operations.

Christian Endeavor To the Fore

Our Christian Endeavor convention has just closed. Our young pastor, Mr. Morales, is a Christian Endeavor enthusiast and he was the moving spirit of the convention. Young people were here from every church in the province, and it was a wide-awake convention from the beginning. The chapel was crowded with young people. Mr. Morales had trained the Laoag Christian Endeavor in the pageant, *Keepers of the Light.*

The principal messages were brought by young Filipinos. Miss Valdez, who traveled in the States last year studying the W. C. T. U., brought the prohibition challenge before those young people in a most forceful and convincing way. Two young men, students in the Union Seminary in Manila, presented other problems in the religious life here as related to the Christian Endeavor. Prohibition resolutions were passed and a temperance chairman elected for the Christian Endeavor Union.

We were too happy for words over the convention; what a vision for the future of the kingdom here did those earnest young lives give us.

ALLETTA BROKAW KENNEDY.

Laoag, Philippine Islands.

Russian and Slovak Churches Making Progress

The Russian and the Slovak churches in New York City, under the department of home missions of the United Christian Missionary Society are making good progress. The Russian church made an offering of $13.07 to the Golden Jubilee and the Slovak church gave $50 to the Jubliee and $10 to the Indian church in New York.

Recently there has been organized a woman's missionary society in the Slovak church with 12 charter members, and the Russian church feels that their women are now ready for a missionary society. The women of the churches in the metropolitan district are assisting in the organization work and will help them to get started and will help also with their programs.

Missionary Has Wonderful Opportunity

I am enjoying to the fullest the great opportunity which the graduate course in medicine here at Peking University Medical College is giving me in getting the latest in medicine and Oriental parasitology which is unknown in the West. I am taking some material with me to Luchowfu for doing the Dick test (a test for scarlet fever sensitiveness), to test out, first of all, the foreigners in our station and if sensitive, to minimize the danger with serum, as we have been doing for diphtheria. This treatment has been developed only within the last year and the serum is not yet on the market, but I can get it here at the university. So another of the dreaded diseases is eliminated from the list of human unknown illnesses. The China Medical Board has granted me a scholarship in surgery also.

DOUGLAS S. CORRON.

Peking, China.

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Thompson's Chain Reference Bible gives you complete Bible Library in one volume. New and different. Contains full Authorized Text and equal of 800 pages of Reference Chains, character studies, verse analysis, historical data, etc. Recommended by such prominent men as E. L. Powell and P. H. Welshimer

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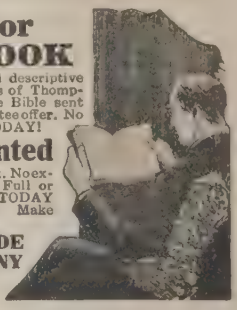

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Vegetable Cutters

CABBAGE AND VEGETABLE CUTTER—Six knives, parcel post, $1.00; three for $2.00. One free to secretary Ladies' Aid. Lusher Brothers, Elkhart, Ind.

CHRISTIAN ENDEAVORERS, ATTENTION!

Endeavor Day Programs, "YOUTH DARES", for use by C. E. Societies of Christian Churches (Disciples of Christ) are ready for free distribution by the United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Mo., to Societies taking an offering for any phase of our missionary work. Order supplies for your Society today, on this form.

Send Endeavor Day supplies to the .....C. E. Society of the ..... Christian Church at .....
We will have about.....people to see the program.
Name .....
Address .....

You believe in Christian Education? Yes.

You believe in the Christian Church? Yes.

You believe in a trained leadership for that Church? Yes.

You believe that Christian Colleges can produce that leadership? Yes.

You understand that Colleges cannot operate without money to pay running expenses? Yes.

You understand that tuitions from students pay only a fractional part of the cost of maintaining a college? Yes.

You understand that some one else must pay the difference between what the student pays and what it costs? Yes.

You understand that the money needed for the current support of our colleges must come from those who believe in this fundamental cause? Yes.

Then why don't you put your beliefs into action and see to it that Christian Education is put into the budget and special offerings of your local church and that it is given a just and proportionate share of your Missionary giving? Why not?

You answer. We can't.

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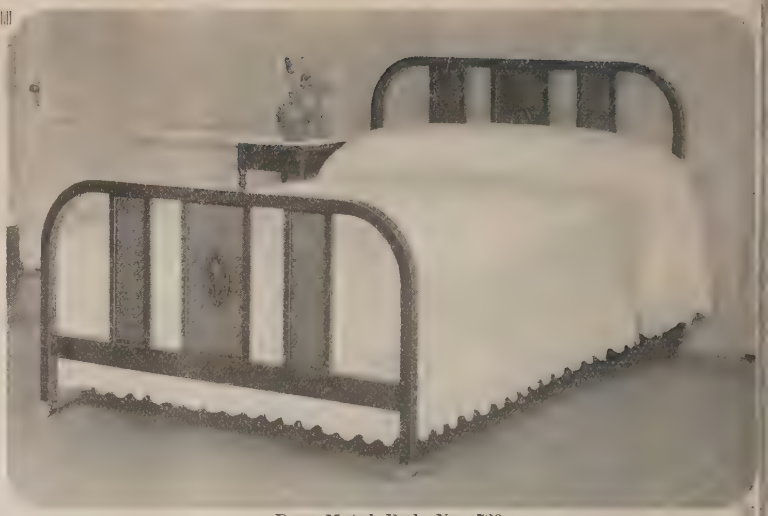

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SOONER or later you will be buying bedroom furniture. Ask your dealer to show you his Dow Beds—in exquisite enamel and wood finishes. Unless you are already familiar with the charm of Dow Beds you will be delightfully surprised with their numerous pleasing features. Dow Beds are to be had in a variety of attractive finishes—a finish to match almost any other furniture.

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No creaks, no sags at the bed corners disturb the sleeper in a Dow Bed. The patented corner lock holds the bed firm and steady at all times.

Dow Beds may be purchased at from $12.00 to $65.00. This is a range of price which puts them within reach of every pocketbook. For further information, talk to your furniture dealer. If he does not handle Dow Beds, write us.

DOW BEDS DOW LOUISVILLE ***Best for Rest***

College of Missions Notes

THIS year the College of Missions is fortunate in having four foreign students preparing to go back to their respective countries. These are: Juan Rivera from Porto Rico, T. Nakarai from Japan, P. H. Mao from China, and Lalit Shah from India. They are also acting as instructors.

The students in the China group are: Rex D. Hopper, from Indiana, Mrs. Hopper, from Texas (formarly Miss Ida Tobin), Wayne Sorrell, from Kansas, Mrs. Sorrell, from Nebraska, Russell Osgood (son of Dr. Osgood of China), and Ruth Oberlies, from Nebraska.

Those in the Latin-American group are: Mr. and Mrs. Ivan Grigsby, from Indiana, Mr. and Mrs. Reuben Coleman, from Oklahoma, Miss Hallie Strange, from Texas, Miss Edna Lick and Miss Lora Garrett, from Missouri.

The students preparing for Africa are: Miss Georgia Bateman from Illinois, Mr. and Mrs. Roger T. Clarke, from Indiana, Miss Rosella Kern, from Kansas, Miss Gertrude Shoemaker, from Idaho, Mr. and Mrs. P. D. Snipes, from Mississippi and Indiana, respectively.

The Jamaica group consists of: Lester Young, from Indiana, Miss Vera Sanford, from Indiana, Miss Lola Raver, from Nebraska, and Miss Myrle Ward, from Iowa.

Those preparing for India are as follows: Dr. Elizabeth Farra, from Kentucky, Mr. and Mrs. H. M. Reynolds, from Virginia, and Miss Hazel Wood, from Washington state.

Returned missionaries who are taking work at the College of Missions are: Mr. and Mrs. C. R. Atherton, from Africa, Mr. and Mrs. F. E. Harner, from India, Mr. and Mrs. R. A. MacLeod, from Tibet, and Mrs. E. R. Moon, from Africa.

E. R. Moon has taken A. F. Hensey's place as head of the African department, P. H. Mao is assisting in the Chinese department, and Russell Osgood is teaching religious education.

Friends of O. J. Grainger will be very glad to know that he is recovering from a serious automobile accident and will soon be home from the hospital.

The College of Missions was well represented at the Cleveland convention. Mrs. Paul and the four foreign students spoke in the main auditorium, Miss Shoemaker and Miss Oberlies helped with the missionary exhibit, Miss Orvis, dean of residence, Miss Raver, Miss Garrett, Dr. Farra, Mr. Snipes, President Paul, Mr. Osgood, Mr. and Mrs. Harner, Mr. and Mrs. MacLeod, Mr. and Mrs. Moon, Mr. and Mrs. Rioch and Janet attended the sessions.

Former College of Missions students who have visited at the college since September are Ben Holroyd, of China, Miss Pearl Gibbons, of Mexico, Dr. Osie Dill, formerly of India, Miss Joy Taylor, Mr. and Mrs. Robert Lemon and children, returning to Argentina from their furlough, Miss Lula Garton, of California, formerly of India, and Ben Watson of Japan. Dr. Osgood of China spent several days at the College of Missions.

At the convention, steps were taken toward the forming of a College of Missions Alumni Association. President Paul was voted as honorary president, Ben Watson, president, and P. D. Snipes as secretary-treasurer. A committee was chosen to draw up a statement of the purpose of the organization. It is believed that such an association will do much toward binding together College of Missions students, keeping them in touch with each other and the college.

RUTH OBERLIES.

The United Lutheran Church has the honor of guaranteeing the cost of producing the first volume of the Encyclopedia of Christianity, the new Protestant encyclopedia projected by the American Institute of Christianity. This monumental work is intended to take its place on the shelves of libraries beside the Catholic and Jewish encyclopedias.

The encyclopedia will be prepared under the supervision of a board of seven distinguished editors headed by Dr. Joseph Cullen Ayer and aided by more than two hundred denominational counselors.

Each of the larger denominations is being asked to guarantee the cost of one of the twelve volumes in the complete work and it is understood the Presbyterian, Methodist and Episcopalian volumes are virtually underwritten.

Announcing—

DRAKE UNIVERSITY'S $1,000,000.00 Endowment Crusade

To Members of The Church of Christ
And Friends of Drake University:—

Sunday, Nov. 9, marked the inauguration of Drake University's million dollar endowment crusade.

This message is intended as A CALL TO SERVICE for you personally—and for all who are interested in Christian Education.

Drake University was founded in 1881, and since that time has enjoyed a steady, substantial growth. The influence of the university in the development of strong, Christian manhood and womanhood—and in the ministry of the Christian Church—is felt not only in Des Moines and Iowa but throughout the entire nation, and in the farthermost corners of the world.

Since the founding of the university, more than 1,600 ministerial and missionary students have gone forth from the institution. One-third, or more than 500 of these ministerial and missionary students are now in the field, spreading the Christian faith and teaching men, women and children of the higher life.

The pressing need for an adequate endowment for the university has long been recognized. Under present conditions, the institution subsists almost entirely upon student tuition. An endowment of a million dollars would yield definite revenue for operating expenses of the university, and would make possible the use of all gifts and bequests for definite expansion in faculty, buildings and equipment.

With the rapid growth of the university in recent years, the need for an adequate endowment is imperative at this time.

Among buildings needed in the immediate future if Drake is to maintain her position of leadership among the Christian co-educational institutions of the Middle West, are women's dormitories, an arts and science building, a new law building, a new wing for the building housing the conservatory of music and a gymnasium. The need for additional equipment is equally urgent.

To comply with the requirements of the North Central Association of Colleges and Secondary Schools, of which important standardizing agency Drake is a member, we must have a productive endowment of a million dollars by 1927. Otherwise, Drake will lose the recognition granted by this agency—a blow that would react disastrously on the university and its future service.

That is the situation we face as we launch our endowment crusade at this time.

We are counting upon every member of the Church of Christ—every friend of the university—to assist to the limit of his or her ability in this important movement.

We want your financial help—and we also want your moral support—your words, your thoughts and your prayers.

You can help if you will send us the names of persons who should make contributions to the endowment fund, also the names of those to whom you think it would be advisable to send literature from time to time. If you want information in regard to bequests, or annuities for the university, write the undersigned and it will be gladly supplied.

Drake is YOUR school. Drake needs YOUR help at this time. We are counting on you to aid us to the limit of your ability when our endowment solicitor calls on you.

Faithfully yours,
Edward C. Lytton,
Endowment Fund Director.

Drake Is Counting On Your Help and Cooperation

UNSELFISH SERVICE

At the Norfolk convention, in 1907, the first step was taken looking toward the establishment of a publishing enterprise that would be devoted solely to the interests of the brotherhood. The need for this had long been felt by leading brethren.

A publication committee was appointed and instructed to formulate a plan. The committee, after two years' work, reported to the Pittsburgh convention that it had not found any way of financing. A new committee of nine was appointed to work out some plan.

One of the members of this committee was Mr. R. A. Long. He recognized the value to the brotherhood of an institution such as the one proposed; but he was obligated for large amounts to other brotherhood enterprises, and did not feel that he could assume any additional burden.

But the need grew on him. He remembered his mother's hope, when he was a small boy, that he should become a preacher of the gospel. While this was not realized, he had been faithful to his mother's religion and he never forgot her heart's desire.

His talents had developed in another direction. His financial genius had led him into vast manufacturing and commercial enterprises. The thought came to him that he might, in a way, answer his mother's prayer by financing the brotherhood publishing house.

He therefore notified the publication committee that he would contribute the entire amount necessary for the establishment of the enterprise and for the further development of it. This offer was unanimously accepted by the committee.

In this way came about the formation of the Christian Board of Publication. Not until all things are revealed will it be known how much good has been accomplished through its work; but it must be that such a gift, offered in such a spirit, will be increasingly used as an instrument of service in the cause of Christ.

Mr. Long invested $380,000 in the plant, and transferred the property to the corporation which was chartered by the State of Missouri as the Christian Board of Publication. The public records in the City Hall at St. Louis establish this conveyance.

The charter requires that the affairs of the Christian Board of Publication shall be administered in the interest of the Disciples of Christ by a board of thirteen trustees. The net profits can be used only for increasing the ability of the house to serve, or as dividends for missionary and benevolent work.

Because the Christian Board of Publication is a brotherhood institution, the trustees recognize their obligation to render a service that is beyond any question.

This house, therefore, has not spared either effort or money in issuing a line of productions the quality of which would be a credit to the house and to the brotherhood.

We are leaders in the field of religious education. This is admitted by the most competent authorities in our own communion and in the International work. Our material follows educational principles.

Our writers are selected for their training and experience in the special work allotted to them, as well as for their Scriptural knowledge and their ability to convey their ideas into a working basis for others.

How well our material is suited to the work of our people is indicated in a commendation and a criticism from one of the highest educational authorities in another communion.

He wrote as follows: "Your new material is in some ways better than anything else obtainable, but there is too much in it about your own people and your own plea."

We appreciate the commendation and we acknowledge the correctness of the criticism. But is not this very criticism a commendation of the material for use in our own schools?

You help yourself and your school, therefore, when your business is placed with us, because you secure material of the highest quality—

And you also help in building up an enterprise which is a brotherhood property, and which is unfailing in its loyalty to all organized interests of our brotherhood.

Christian Board of Publication, St. Louis, Mo.

Notes and News

John Stuart Mill has taken up his work as home mission pastor at Calgary, Canada, under the department of home missions. Mr. Mill will also act as All-Canadian secretary.

Hugh Brunk of McMinnville, Oregon, began his work on October 21 as pastor of the Ogden, Utah, church, under the department of home missions.

Mrs. Arthur Witt, until recently the financial secretary of the First Church, Little Rock, Arkansas, has been called by the state board as financial secretary and superintendent of evangelism of the state of Arkansas.

Mr. and Mrs. E. K. Higdon and two little daughters, Mary Eleanor and Joy, arrived at Manila, Philippine Islands, August 22. They will be stationed at Laoag, where Mr. Higdon will have charge of the Bible Training School for young men.

Miss Catherine Wisdom, one of our workers in San Luis Potosi, Mexico, is translating into Spanish Dr. Francis E. Clark's fine series of articles, "Some Whats and Whys of Christian Endeavor," which are appearing in church papers in Mexico.

C. H. Tucker one of the Diamond Jubilee evangelists who began his first meeting at Beloit, Wisconsin, on October 19, reports 20 additions the first week.

The headquarters' family is welcoming J. H. Walker of Indianapolis, who will help continue the survey work. Mr. Walker is a graduate of Butler College and has acted as secretary-treasurer of the College of Missions for two years, last year teaching in the department of commerce at Butler.

Texas Disciples gave to all missions last year $4.85 per capita. This is the highest standard attained by any state in the brotherhood. Texas has twenty-seven churches giving $600.00 or more each for state missions.

Word has been received of the death of Julian Salinas, who for the past several years has been doing home missionary work in Texas, first in San Antonio and later in Lockhart. Previous to his work in Texas, Mr. Salinas had been in Mexico. He had given continuous service of 16 years to the advancement of the kingdom and his death is a matter of deep regret to all who knew and loved him.

While you are giving—give health

THE greatest gift of all is health. You can give that priceless treasure of health to many this Christmas. Buy Christmas Seals. Everywhere are solitary sufferers and whole families stricken by the Great White Plague. Often they have no help except that furnished by the Tuberculosis Associations, which are financed by the annual sale of Christmas Seals.

Give—and feel the joy that comes with giving. Buy Christmas Seals. They have helped stamp out half the ravages of consumption. Buy Christmas Seals, and help stamp out the dread disease entirely.

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National Representative Church Building Project Indorsed by Disciples' International Conventions.

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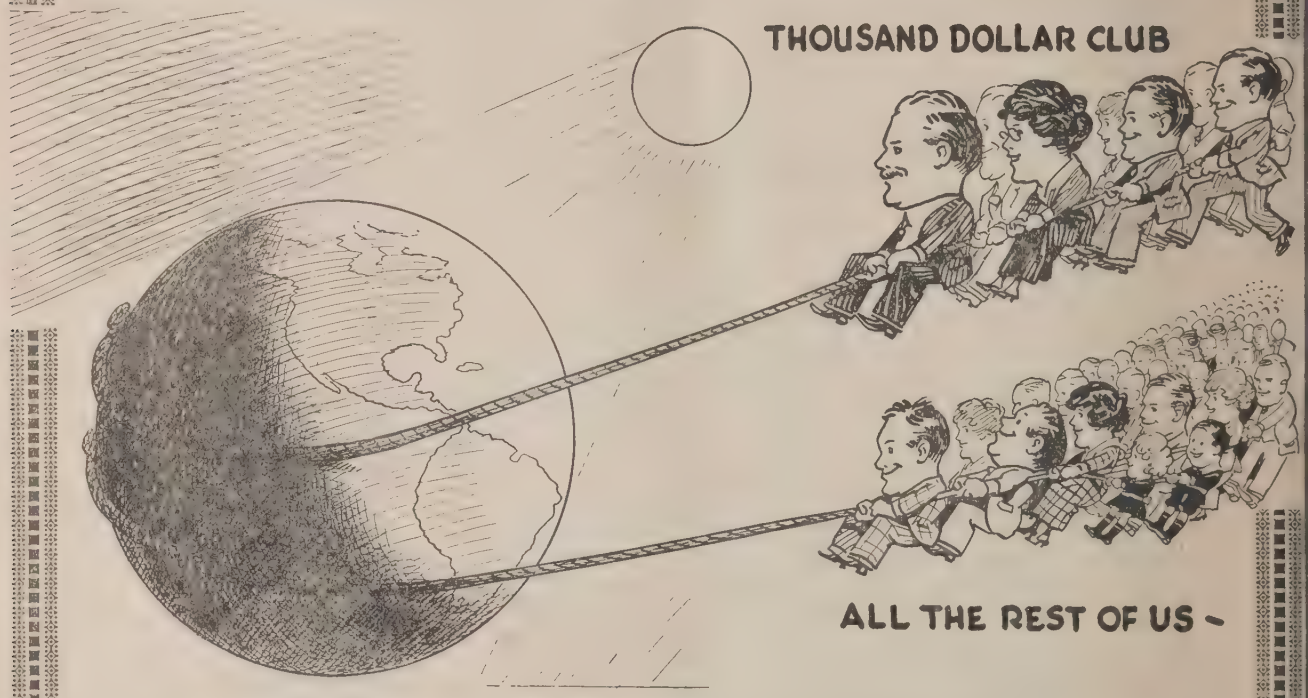
TO HELP PULL THE WORLD AROUND

The Thousand Dollar Club Plus All the Rest of Us



In order to reach their goal of ***A Half Million Dollars*** for Missions and Benevolences, our Bible Schools must make a gain this year of at least $66,000 in their offerings to the United Christian Missionary Society.

We propose a united campaign to assure this Victory by June 30, 1925.

The Thousand Dollar Club on the one hand, ***All the Rest of Us*** on the other hand.

The Thousand Dollar Club last year gave_____ $123,256.86
All the Rest of Us last year gave_____ $311,437.82

It is proposed that the ***Thousand Dollar Club*** (all Bible Schools giving $1,000 or more each) make a gain of at least $33,000, making their total ***$156,256.86.***

While ***All the Rest of Us*** make a like gain of at least $33,000, making our total ***$344,437.82.***

This will make a Grand Total of ***$500,694.68.*** Over the Top with

THE HALF MILLION

All Bible School offerings sent to the United Christian Missionary Society—both to the general fund and to special objects—will apply on this goal if received prior to June 30, 1925.

The ***Thousand Dollar Club*** can win recruits by enrolling new Thousand Dollar Givers. (There were 25 new recruits last year.) ***All the Rest of Us*** can win recruits by enlisting the host of non-giving Bible Schools. (There were 4,001 giving schools last year.)

All Bible School offerings will aid the world-wide work of the United Christian Missionary Society. There is urgent need in every field: Home Missions, Foreign Missions, Religious Education, Church Erection, Benevolences, Ministerial Relief. All will count on ***The Half Million.*** All will help ***Pull the World Around,*** so that Light from the Son of Righteousness may shine upon every corner of it.

We will celebrate the Victory at the next International Convention in Oklahoma City, October, 1925. Reports of progress will appear in ***The Front Rank*** and in ***World Call.*** Every offering counts, ***Thanksgiving—Christmas—Easter—Children's Day.***

As a special aid for ***increased*** offerings, we are preparing a beautiful ***Birthday Bank*** in the shape of a globe which we hope to have ready by the first of January. These birthday offerings, called for every Sunday, are over and above special day offerings, duplex envelope gifts, class apportionments, etc. They will help all the schools ***increase*** their missionary giving.

How much of an ***increased pull*** may we count upon your Bible School making through ***increased offerings*** by June 30?

A STRONG PULL — A LONG PULL — A PULL ALL TOGETHER!

Send all Bible School offerings to the

United Christian Missionary Society

425 De Baliviere Avenue -:- St. Louis, Missouri

WORLD CALL

JANUARY 1924

15 CENTS

Representative Scenes On And

1. Main building, Midland College, Midland, Texas; 2. By the lagoon, Carr-Burdette College, Sherman, Te
3. Gateway to Transylvania College showing Morrison Chapel, Lexington, Ky.; 4. Ivy covered corner of B
College, Indianapolis, Indiana; 5. A festival scene at Eureka College, Eureka, Illinois; 6. Junior girls' ba

About Our College Campuses.

ll team, Cotner College, Bethany, Nebraska; 7. Administration building, Drake University, Des Moines, Iowa; On the tennis courts, Lynchburg College, Lynchburg, Virginia; 9. A panorama of Christian College, Columbia, ssouri; 10. Main building of Texas Christian University, Fort Worth, Texas.

North Entrance to Gray Hall, Hiram College

This new dormitory for men on Hiram Hill bears the name of its donor, the late Philip Gray of Detroit, Michigan.

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MRS WILLIAM MILLER
RTE-8
SPOKANE WASH

WORLD CALL

FEBRUARY 1924

15 CENTS

Disciples of Christ in attendance at the Student Volunteer Convention, Indianapolis, Indiana, December 28—January 1.

Find your college representatives.

The Disciples group included approximately three hundred students, faculty members and missionary leaders.

Was your college represented?

Where the Hosts of Youth Gathered in Answer to the Call of The King

A portion of the Student Volunteer Convention, Indianapolis,
as seen from the rear of Cadle Tabernacle

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MARCH 1924

15 CENTS

Mark Njoji and Family, Bolenge, Africa

Many American Christians became acquainted with Mark, when he came to the United States to assist Mrs. Royal J. Dye in preparing books for the Congo. He is now pastor of the great church at Bolenge, the first of all the hundreds of native evangelists to be regularly ordained as a minister.

Money Invested in Annuity Bonds

of the

United Christian Missionary Society

Is Better Than

LANDS — For they must be improved and cultivated.
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United Christian Missionary Society
425 De Baliviere Avenue
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Adding Virtue and Faith to Knowledge

Top, University of the Philippines, Manila
Center, Young Men's Christian Association, Manila
Bottom, Dormitory of Christian Mission, Manila

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WORLD CALL

APRIL 1924

15 CENTS

JOHN
(at left)

EARL
(at right)

Healthy and Happy Through the Church's Love

Each of these boys is now ready for adoption into a private home from the United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Missouri

An Investment You Can Recommend

You could not well recommend an investment in:

1. Stocks—when you realize how uncertain their value may be;

2. City real estate—unless you are an expert, and then you may be mistaken;

3. Farm property—when you know it may not be revenue producing for years at a time;

4. Municipal Bonds—when you know the low rate of interest they pay.

You could recommend investments in Annuity Bonds, for

1. They pay 6 per cent per annum if the investor is fifty years of age or over;

2. They are non-taxable, and the 6 per cent income is clear;

3. They are a first mortgage on all the assets of the United Christian Missionary Society;

4. The annuity is paid semi-annually without notice;

5. There is no necessity for reinvestment;

6. In the end the money will go to the Kingdom of God without further trouble or cost.

Have you purchased an Annuity Bond?

If you own a Bond, have you recommended Annuities to your friends?

For further information, write

PROMOTIONAL DIVISION
UNITED CHRISTIAN MISSIONARY SOCIETY,
425 DE BALIVIERE, ST. LOUIS, MO.

NAME.....
ADDRESS.....
AGE.....

SPOKANE UNIVERSITY

Every Child

A CHILD cried one night
Outside,
And I said, That is my child
But I found him to be another lad,
So I went back to my room and said,
There is nothing for me to do;
Now I can sleep.

The child cried again
And I went out and looked into his face
And said, Why this is my child!
And I brought him in
And gave him something to eat
And put him in a warm bed;
And I slept.

A child laughed
And I followed the sweet laughter
Out to a place called the Kingdom of God,
Where many children were.
The Lord of the Place asked me,
Which child did you help?
And I could not tell.

Herbert R. Whiting,
in The New Near East.

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WORLD CALL

MAY—1924

15 CENTS

—Underwood & Underwood, N. Y.

"Sonny, That's Mr. Lincoln"

In the long upward struggle of the Negro race, who can estimate the influence of a hero like Abraham Lincoln? In the long effort of Christ's followers to uplift the oppressed of all lands Lincoln is but one of a thousand pioneers who drew their inspiration and their power from the Son of God. We honor them; we worship Him.

Annuity Bonds

vs.

Old Age Insurance

For a person of mature years, an investment in **Annuity Bonds** is far superior to an investment in Life Insurance for old age, for the following reasons:

1. In taking out insurance, a medical examination is necessary.

Investment in **Annuity Bonds** requires no medical examination. Even an invalid can purchase **Annuity Bonds.**

2. The premium on insurance for a person of mature years is so high that it is almost prohibitive.

There are no premiums to pay on an investment in **Annuity Bonds.**

3. The insurance company pays you a return on only part of the money you pay in. The rest of it goes for carrying you as a risk.

The interest on **Annuity Bonds** is paid on the entire principal which you pay in.

4. In the case of insurance, you have to pay a number of premiums before you have any return.

Annuity Bonds pay returns from the day your check reaches our office.

5. If adversity comes and you cannot meet your insurance premiums, you have either to drop your policy or make a partial settlement.

There is no such embarrassment in the purchase of **Annuity Bonds,** since there are no premiums to pay. You can buy as many as you desire, whenever you desire, and begin to draw interest at once.

6. It is right that the insurance companies should make money out of the money you invest in premiums.

However, when you invest in **Annuity Bonds,** your money goes definitely to the work of building the Kingdom. There is no private profit of any kind made out of the money you put in.

The **Survivorship Annuity Bond** will bring an income to both the husband and wife as long as they live, and to the survivor, as long as the survivor lives. If the investor is fifty years of age or over, **Annuity Bonds** pay 6% interest. They are non-taxable, and are a first mortgage against the entire property of the United Society.

For information, write

Promotional Division,
United Christian Missionary Society,
425 De Baliviere Ave., St. Louis, Mo.

NAME .....

ADDRESS .....

AGE .....

The Greatness of America

I SOUGHT for the greatness and genius of America in her commodious harbors and her ample rivers and it was not there. I sought for the greatness and genius of America in her fertile fields and boundless forests and it was not there. I sought for the greatness and genius of America in her rich mines and her vast world commerce and it was not there. I sought for the greatness and genius of America in her public school system and her institutions of learning and it was not there. I sought for the greatness and genius of America in her democratic Congress and her matchless Constitution and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great.

—*Alexis de Tocqueville in*
"Democracy in America."
From The Western Recorder

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CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

JUNE 1924

15 CENTS

Marion Lawrance

The Sunday school never had a fitter exponent, an abler advocate or a more indefatigable and successful leader than Marion Lawrance, who died May 1, 1924, in Portland, Oregon, aged seventy-three. He was a living embodiment of the Sunday school idea: devout in faith, genial in disposition, loyal in friendship, tireless in service. His superintendency of the Washington Congregational Sunday school in Toledo, Ohio, simply crowded his private business out of his life, and made him state secretary of Ohio. His success there for ten years led as inevitably to his election as general secretary of the International Sunday School Association, covering North America. Through twenty-one years of unprecedented development he carried this responsibility until 1920. From 1910 to 1914 he was also joint general secretary of the World's Sunday School Association. After he reached seventy years of age he gave the heavier burdens over to younger men, and, as consulting general secretary, continued his labors with little abatement until the very week of his death. The Sunday school where he proved his genius and earned his apostolate renamed itself "The Marion Lawrance Sunday School." The international staff with deep affection called him "Chief." His own last message, written and left in a sealed envelope closed with these words:

> "I wish to express my love for my associates and friends, and pray for them all God's richest blessing. We shall meet again.
>
> 'He that liveth and believeth in me shall never die.'
>
> Jesus said it; I believe it!"

A 34,000 Dollar Annuity Bond Purchased

Why?

Six Reasons Why It Paid This Investor to Dispose of Valuable Real Estate and Purchase a 34,000 Dollar Annuity Bond

Every cent of an Annuity Investment serves the Christ and His Kingdom. Not one penny goes for inheritance tax.

Every cent paid on an Annuity Investment goes to the investor, for Annuity Bonds are non-taxable.

Six per cent (6%) interest is paid to Annuity Investors if they are fifty years of age. This is a high rate for a non-taxable investment on which no investor ever lost a cent.

There is no decrease in the value of Annuity Investment. The value of investments in commercial stocks and bonds, and in real estate, does change with changing financial conditions.

Annuity Investments help care for orphans, widows and aged, and help extend Christ's Kingdom. No private corporation or individual profits from Annuity Investment.

Annuity Investments go on serving Christ and His Kingdom after you are gone.

We issue Annuity Bonds for $100 and above.
There is no limit to the amount you can invest.

HELP YOURSELF AND THE MASTER'S KINGDOM BY JOINING OUR HAPPY ANNUITY FAMILY TODAY

All correspondence strictly confidental. Write

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UNITED CHRISTIAN MISSIONARY SOCIETY
425 DE BALIVIERE AVENUE
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NAME_____

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AGE_____

They Sleep—and Call

(The baby graves in foreign lands)

THEY call from the plains of India
Where the sacred Ganges flows;
They call from Tibetan mountains
Amid the eternal snows.

Across the world they are sleeping
"In graves unmarked and lone;"
On bleak and lonely mountain sides
Where wild beasts make their home.

The childish baby voices
Hushed here forevermore;
Across the world in their silence
Still call from the glory shore.

The baby feet are wandering
In the paradise of God;
But their grave is a call to follow
In the path they would have trod.

The little hands are folded;
Their labor of love is done,
But still they beckon and beckon
For you and me to come.

From over the heights of glory
Their eyes are watching the strife;
Between idolatry's forces
And the hosts of the Prince of Light.

Across the world they are sleeping
But their graves midst heathen night
Are calling—insistently calling
To the hosts that carry the light.

MRS. J. STERLING TAYLOR

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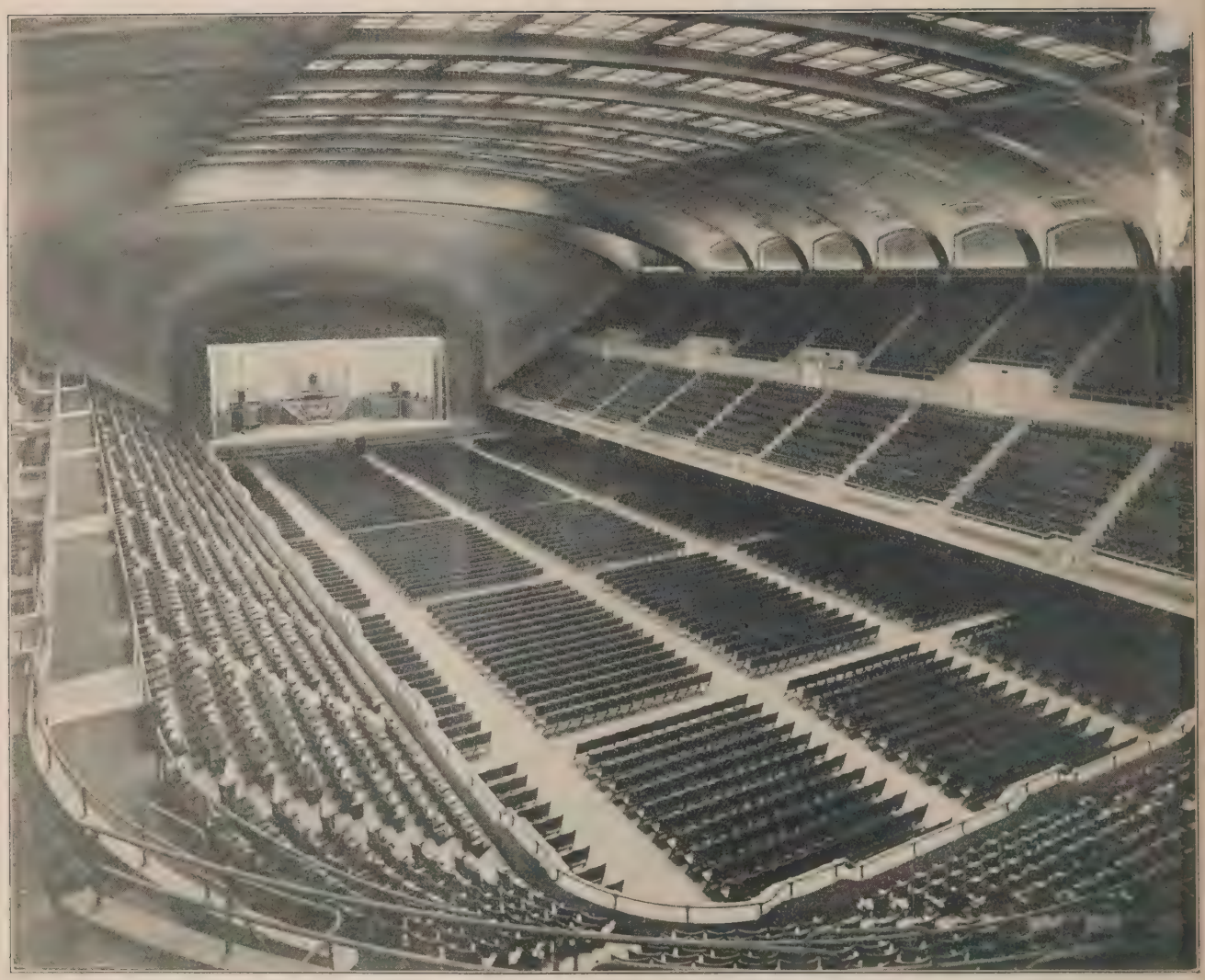
CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

July 1924

15 Cents



Cleveland Ahoy!

IT is only recently that Cleveland, Ohio, could boast of having one of the "finest public auditorium and exhibit halls in the world," where the International Convention of Disciples of Christ will assemble on October 14. The public hall, which is located on Lakeside Avenue at East Sixth Street, was erected by the city of Cleveland at a cost of $6,300,000. It is ideally located in the heart of the down-town section and within easy walking distance of all the principal hotels and the retail and wholesale shopping districts.

The building is designed in the Italian Renaissance style of architecture and is of modern fireproof steel construction. The main auditorium has a seating capacity of 11,500 and one of the splendid features is the $100,000 pipe organ with echo organ located in the rear of the auditorium.

It is fitting that such a setting be provided for the great Golden Jubilee convention of 1924. (See page 14.)

MIDNIGHT June thirtieth will tell the story. At that hour another chapter of educational history will have been written. The books of another missionary year will close.

Will the records reveal your church as having done its full share? Will the figures in the education column be commendable? Can you have a justifiable pride in the part your church has had in advancing the holy cause of Christian education?

The time is brief! The need is great! Make haste! See to it that all monies intended for the current support of our cooperating colleges are forwarded to the Board of Education at 222 Downey Ave., Indianapolis, Ind., before midnight June thirtieth —the eventful hour!

North America's International Peace Arch
Canadian Side

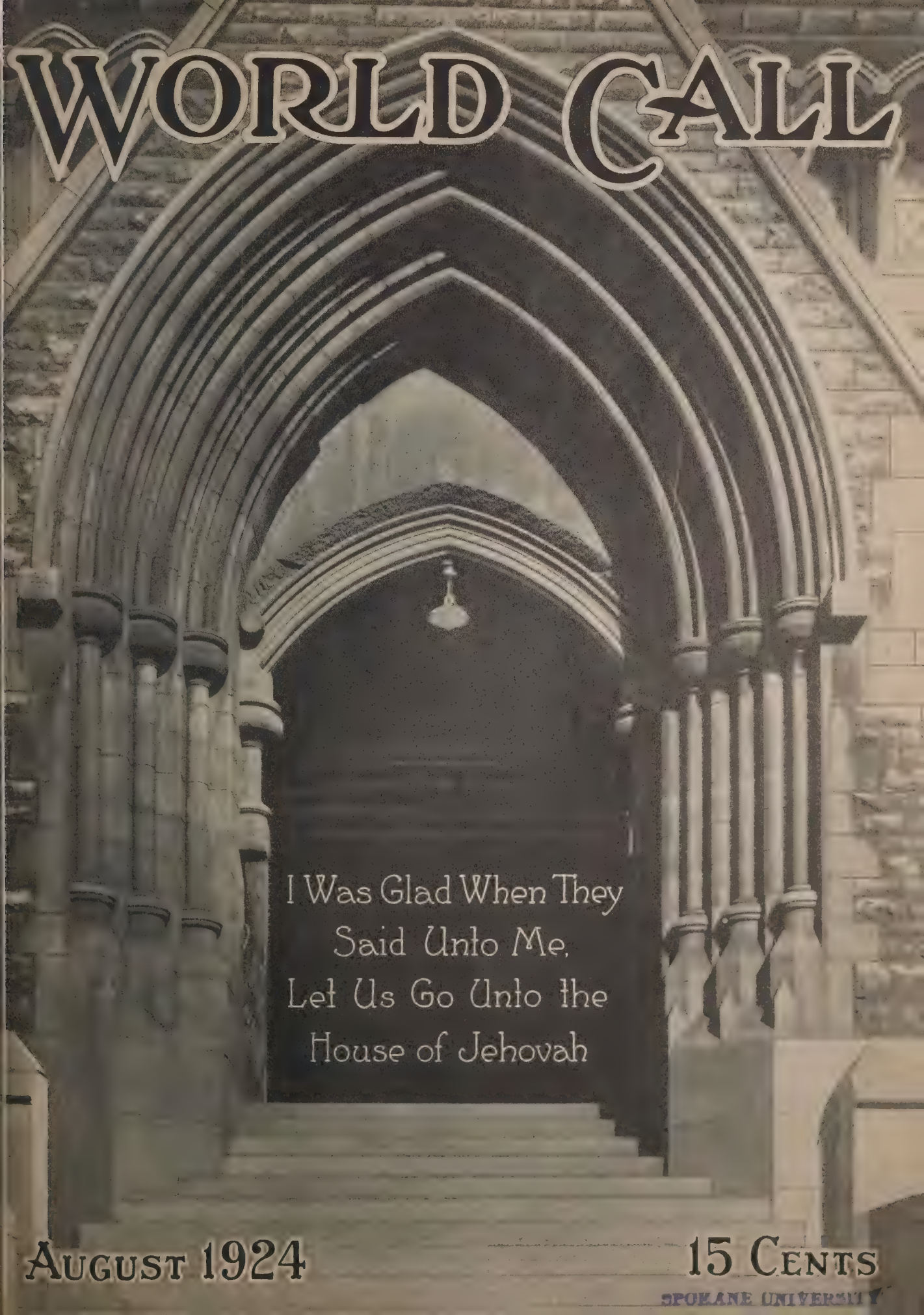
The view from the United States was shown on the back cover of WORLD CALL for November, 1921, soon after the dedication.

It stands on the Forty-ninth Parallel at a spot between the town of Blaine, Washington, and Whiterock, British Columbia, beside an inlet of the Pacific Ocean, and spans the Grand Pacific Highway in commemoration of the one hundred years' peace between the United States and Canada. Along a distance of 3000 miles borderland there are neither soldiers nor battlements for protection or conflict. The arch was dedicated to everlasting friendship between the two nations.

The arch is sixty-six feet high, built of plain, solid concrete, with portals twenty-five feet wide—and a great span between them. Across the top, on the United States side is engraved, "Children of a Common Mother" and on the Canadian side are the words, "Brethren Dwelling Together in Unity."

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL



AUGUST 1924

15 CENTS

SPOKANE UNIVERSITY

The Two Seas

By ELLIE K. PAYNE

LIKE a great harp it lies, where changing winds play free
Amid the circling hills, the Sea of Galilee.

And if you list its strains of music sweet and low,
It always sings of One, who in the long ago

Its waves like grasses trod, and on its shores of green
Did wondrous deeds of love, whose like were never seen.

For crowds that came and went, the sick, the blind, the lame
And told them how from heaven, a man to earth He came

To show the Father's love; His life to freely give
That men might know the truth, and knowing learn to live.

And oft in sweeter strain, it sings of sunset rays
When resting on its shore at close of weary days

They talked of life that gives—in understanding free—
That gives and lives, this Man, and the Sea of Galilee.

Of life that gives and lives, receiving but to pour
Its fullness into other streams, refreshing more and more

Till laughs the thirsty land in bud and fruit and tree
Till sorrow turns to joy, when men from sin are free.

* * * *

Another sea there lies, whose hope and life are fled
In midst of weary waste, because this Sea is Dead.

Upon its mirrored breast, the sunset's radiant light
In dancing ripples plays but no sweet blossoms bright

Or grass or trees wave near; no fishes dart and leap.
Alone, unloved it lies, alone in death asleep.

Into its bosom deep, sweet streams their waters pour.
The Sea of Galilee, from out its boundless store

Through Jordan's banks sends out a wealth of blessings pure
But the Sea of Death holds fast within its grasp secure

Each tiny drop of life and holding thus it dies.
Life cannot live and hold; Death wins the costly prize.

Missions and the Sunday School

A Little History

At the National Convention held at Norfolk, in 1907, the first step was taken looking toward the establishment of a publishing enterprise that would be devoted entirely to the interests of the brotherhood. A committee of twenty-five representative brethren was instructed to formulate a plan and report to the next convention.

A later meeting was held at the time of the great Centennial Convention at Pittsburgh, in 1909. One of the members of the committee was Mr. R. A. Long, of Kansas City,—a Disciple taught by a mother who hoped he might become a preacher of the Word—but whose financial genius had led him into vast business enterprises.

Mr. Long had studied the proposition, and as a business man, had recognized the value to the brotherhood of such an institution as the one proposed. But he was already financing one brotherhood enterprise and was obligated for large amounts to others; he, therefore, had not felt that he could assume any additional burden.

As they talked among themselves their inspiration grew. Mr. Long with a vision of the future, could see the Disciples of Christ perfected in the spirit of fellowship; and he felt that in providing a publishing house he would be answering his mother's prayer in another manner. He promised then to furnish a large amount, and a little later agreed to finance the entire enterprise.

Mr. Long determined that the publishing house should be a credit to the Disciples of Christ, to which end he added from time to time to his original investment. His total gift was $380,000.00, which placed in the service of the brotherhood an institution that ranks high in the religious world.

It was shown to the Circuit Court that the publication committee proposed an enterprise devoted exclusively to the interests of the Disciples of Christ; and the court granted a pro forma decree of incorporation. This was presented to the Secretary of State and the charter was issued in 1911.

The charter provides that the affairs of the Christian Board of Publication shall be administered by a board of thirteen trustees and that no funds may be expended except for additions to the plant and equipment or for the missionary and benevolent work of the Disciples of Christ.

It is therefore a matter of legal record that the Christian Board of Publication is the property of the Disciples of Christ; that it exists for the benefit of the brotherhood and for no other reason; and that the trustees are to direct its affairs in the interest of the brotherhood.

Many of you who are readers of World Call, and leaders in the Woman's Missionary Society, are also teachers or officers in the Sunday school, or prominent in the other activities in the church.

We believe that you who are devoted to the spread of the Gospel in all lands must feel that it is just as important to provide the best Christian training for the children of America.

Even if you are not actively engaged in such work you feel an interest in it. You want your Sunday school to be efficient, and the children in it to have the very best in the way of religious instruction.

We therefore ask your favorable consideration of the use of our material in your Bible schools, if not already in use, as it is in so many schools. We would mention especially our line of Graded lessons, which is without any superior and in many respects without an equal.

And those of you who many times deny yourselves that your offering may be sent, are you not interested also in making your offering accomplish the most? The business you send to this house increases the volume of your own missionary funds.

This is true because the Christian Board of Publication is constant in its support of the co-operative efforts of our brotherhood; and also because its profits are devoted entirely to the interests of the brotherhood, part of them being appropriated as missionary dividends and going along with your offerings.

Christian Board of Publication, St. Louis, Mo.

Read the short history of the founding of this house. Its assets are now nearly $700,000 in enlarged plant and equipment, and it has paid missionary dividends amounting to $56,400. Does it not deserve united support?

Ceiled Houses

(Two thousand five hundred years ago Haggai delivered this message. It has been on the way ever since, and is as much needed today as it was then. Conditions alter. Facts and results unfortunately remain the same. The world must bear its load until it learns its lesson.)

"What are these ceiled houses?"
Asked the prophet coldly—
His eyes like smouldering fires,
And the people answered boldly,—
"These be our houses, Man of God,
The houses where we dwell."
"And these half-builded walls?"
And they answered, timorous—boldly—
"That is the Lord's house, waiting safer times
To finish building . . . . .
We have had so much to do . . . . .
Our flocks to tend, our crops to rear,
Our wives and little ones to guard and cherish,
Our cities to repair,—
And all o'erburdened with the care
Of foes against us everywhere."
Then flamed the God within him,—
"Is this a time to hap yourselves in comfort,
And the Lord's house still unbuild?

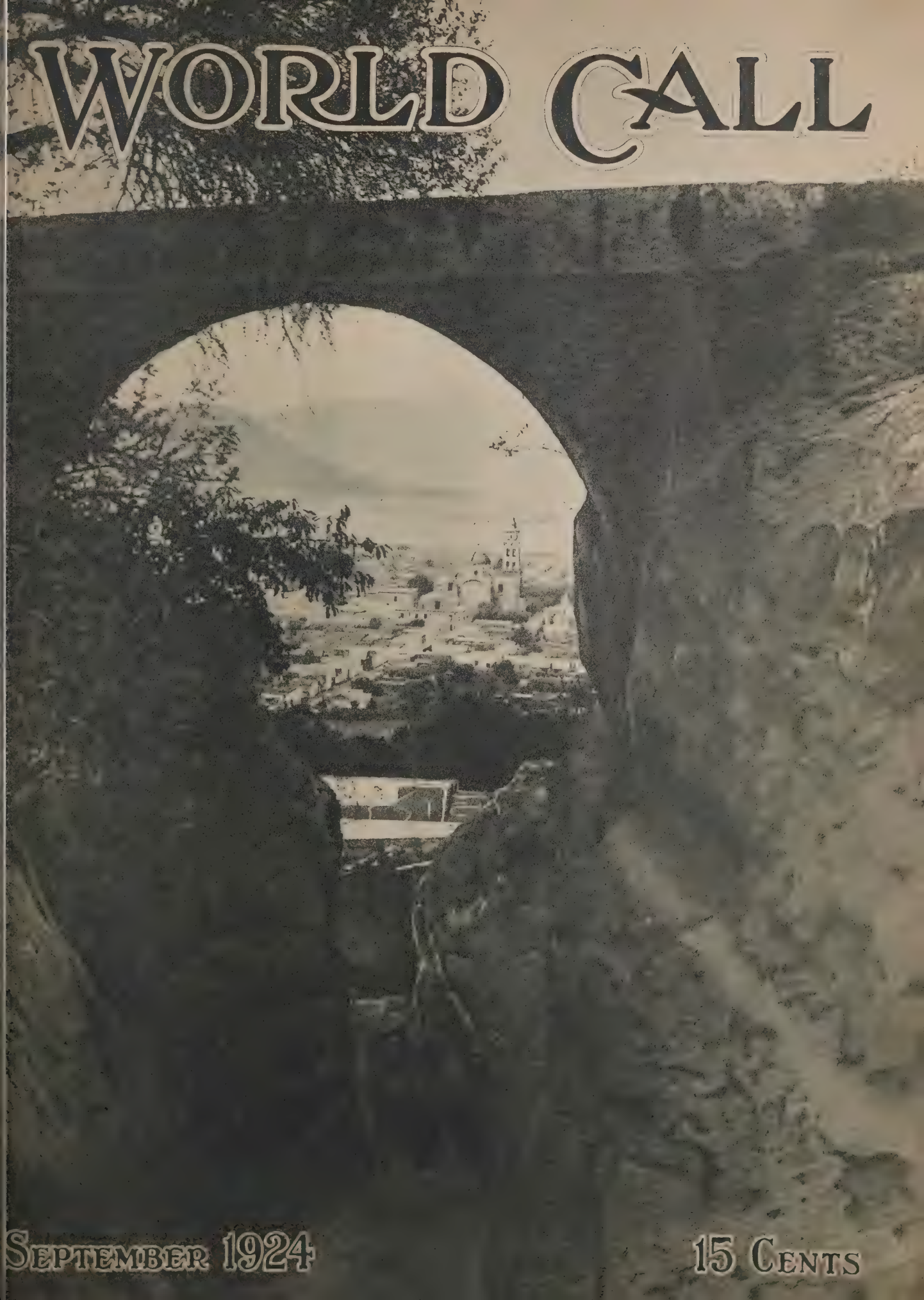
THUS SAITH THE LORD,—
Consider now your ways!
Hard you have toiled and builded for yourselves,
Each man of you has toiled and builded—for himself,
Early and late you toiled and builded—for yourselves,
And yet you have not prospered.
Much have you sown—and yet have little reaped,
Much have you eaten—but were hungry still,
Much drunk—yet were not filled,
Much clothing worn—but yet were never warm,
And that you earned you put in bags with holes.
You looked for much, and little came of it.
And why?—
Because of this mine house left desolate!
Hard have you toiled—but not for me;—
Much have you cared—but not for me;
And so—because you left me out of it,
Lo, I have blown upon your work
And brought it all to nought.
Consider now your ways!"
Then did that people take God's word to heart
And turned again to him;
And he abode with them and prospered them.

AND UNTO US HE SAYS,—
Ay, you have built to me most wondrously,
But yet your hearts you turned away from me,
And followed other gods.
And I have prospered you most bounteously,
But yet your hearts you turned away from me,
And followed other gods.
Wealth, Pleasure, Power, Ease—and baser things,—
These were your gods.
And so I blew upon your work
And brought it low.
For I, God, am a jealous God;
Yea, I am very jealous for your good.
Ye cannot serve these other gods and me;
Consider now your ways!
And choose this day whom ye will serve,
Your self-made gods or me!

—John Oxenham, in *The Fiery Cross.*

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL



SEPTEMBER 1924

15 CENTS

THE HOSTS ARE COMING! THE HOSTS ARE COMING! YES, COMING—COMING FROM EAST, WEST, NORTH AND SOUTH—COMING UP TO CLEVELAND TO CELEBRATE OUR GREAT VICTORIOUS JUBILEE.

THIS IS THE YEAR OF GREAT ACCLAIM; THE YEAR WHICH CELEBRATES THE FIFTIETH ANNIVERSARY OF THE REBIRTH OF OUR MISSIONARY ENTERPRISE IN THE ORGANIZATION OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS; THE YEAR WHICH MARKS THE SEVENTY-FIFTH BIRTHDAY OF OUR OLDEST MISSIONARY SOCIETY—THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.

THE REPORTS INDICATE THAT WE ARE TO HAVE A GREAT CONVENTION—PERHAPS THE GREATEST IN OUR HISTORY. DISCIPLES EVERYWHERE ARE MAKING PLANS TO FOREGATHER WITH THE HOSTS AT CLEVELAND TO TAKE PART IN THE CELEBRATION OF PAST ACHIEVEMENTS AND IN THE MAKING OF NEW PLANS FOR THE FUTURE. REMEMBER CLEVELAND, OCT. 13 TO 19 INCLUSIVE.

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United Christian Missionary Society

425 DeBaliviere Avenue

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AGE .....

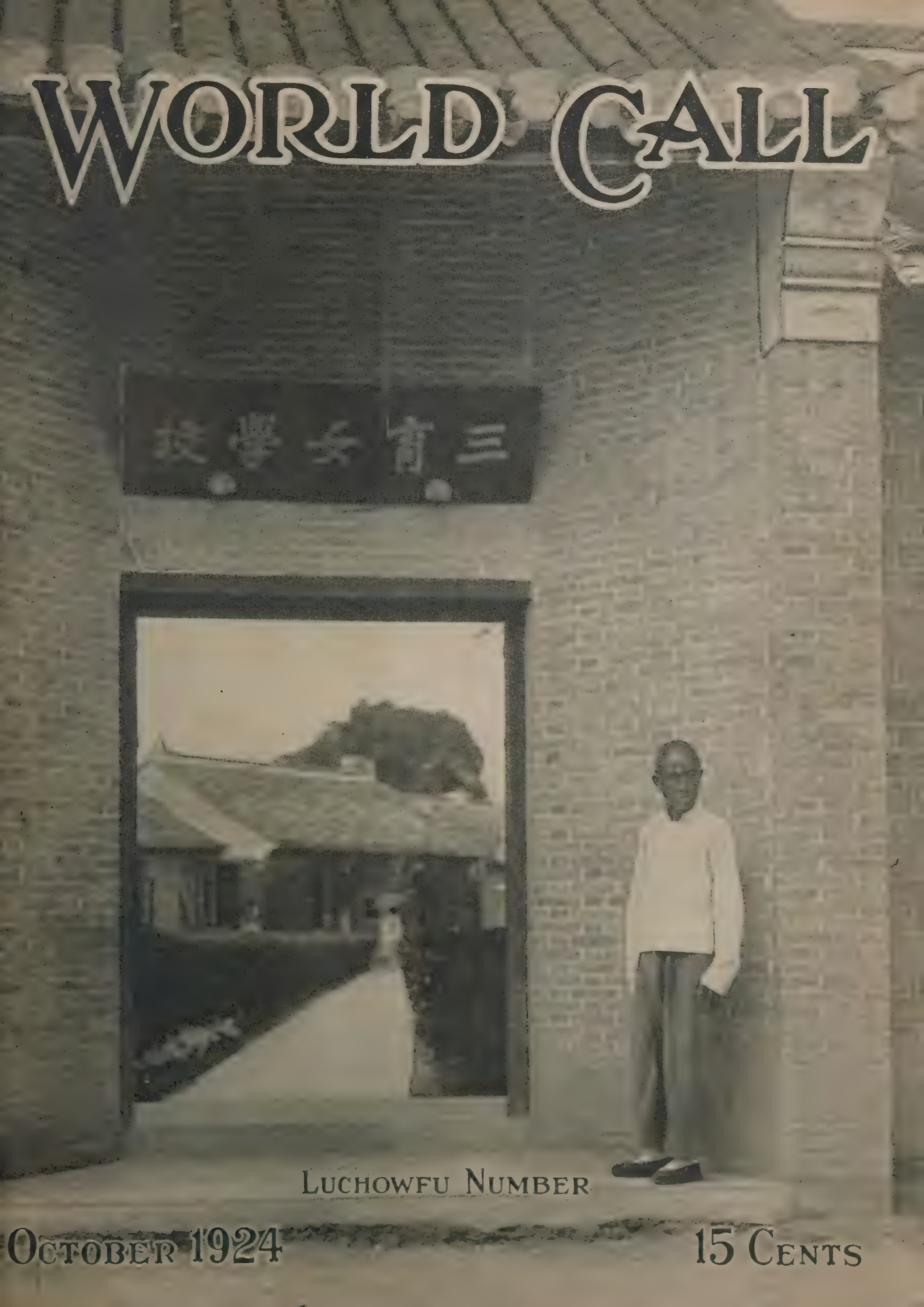
In Memoriam

I think he must have been so loath
to go!
Life wears—at sixteen—such a gallant face,
The door not yet quite closed on boyish things,
The road to manhood just outside, each day
Sealing a promise with the setting sun.
We must not think of him as dead, for that
Young courage of the high-held head lives on,
And knows a wider, greener world than ours,
Rejoices in a sun more gold, in stars
Made vocal by the singing breath of God. . . .
Oh there are playfields, there in Paradise,
And happy comrades; there is work for hands
So young and willing; there are trees and bloom
And sunlit vistas for the dear young eyes,
And there is rest at night.
No tears for him
Who has eternal wisdom, now, and peace,
But for the others, whose devoted feet,
In service set, may not yet follow him,
The tears of nations fall, and in the heart,
The Universal Heart, of Parenthood,
The wound must bleed. No bars are here
Of space or rank . . . First Woman and First Man,
Mourning their son, lay spirit hands in ours,
And there's no mother in this lovely land,
Which honors them, whose seeing eyes are dry . . .
He has not died . . . that tall, beloved boy,
But they, they die a hundred little deaths—
Remembering.
God, give them comfort, now—
Strength of your hills, and courage of your skies;
Be with them in that lonely, ancient house;
Be with that father who has lost his son.
For just this little earth-while; be with her,
Who thinks back to the baby at her breast
And knows, as peasant-heart or Queen must know,
The stark immensity of mother grief
And devastating tears.
God, help her now!

—FAITH BALDWIN, in *New York Times.*

CHRISTIAN BOARD OF PUBLICATION ST. LOUIS

WORLD CALL



LUCHOWFU NUMBER

OCTOBER 1924 15 CENTS

This Is How God Answers Prayer

—Ray L. Six.

Men and Boys Baptized at Luchowfu Good Friday, 1924

THOUSANDS in the homeland have prayed for missions in a systematic way. This picture and the one below show some of the results. It represents thirteen of the sixteen men and boys who followed their Lord in baptism at Luchowfu on Good Friday, 1924. On the day we commemorated our Savior's death and burial, these fine young students were buried with him in the waters of baptism.

During the past twelve months this church has baptized seventy-seven people. Friends in the homeland who made this possible can know but a fraction of what this picture means. The missionaries who preceded us at Luchowfu sowed the seed in heavy toil and bitter sacrifice. God gives the increase. Today all around us the harvest awaits. We who are here at Luchowfu are all new workers, we want friends at home to pray that we may have strength and wisdom to care for this harvest of souls. We also want you to remember that this is not our work so much as it is the work that you are doing through us, and that God is doing through you. Our great need these days is for money to employ more Chinese evangelists and teachers to take care of the ingathering.

It is most illuminating to study the influences which brought these large numbers to Christ. About fifty out of the seventy-seven are high school students. All but one of those in the picture are from our boys' school. The boys' and girls' schools are wonderful evangelistic agencies. These students were not only won to Christ under the influence of the schools, but they were instructed by their teachers in the way of the Christian life so that they might understand what becoming a Christian involves. Already all these young people are going out twice a month in preaching tours to seek to win others to Christ. These preaching tours are organized by the missionaries and teachers in charge of the schools. One young man shown in the picture is a hospital nurse. He is the last one of the hospital staff to become a Christian. This is most significant as showing the effect which participation in this Christian service has had upon the young men and women employed. We want you to pray that this large staff of Christian men and women may win many of their patients to Christ.

OSWALD J. GOULTER.

Luchowfu, Anwhei, China.

—Ray L. Six.

Students of the Girls' School, Luchowfu, baptized Christmas, 1923

Many of these girls come from the best homes of the city. They will be the leaders of the women of this whole section of more than 1,000,000 people. The most solid foundation possible for the future of the church has been laid by winning this group of girls to Christ. It would be hard to find in the whole history of the church an instance of a more effective evangelistic agency than are the schools of the United Christian Missionary Society at Luchowfu.

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—*E. T. Bowman.*

Ancient Temple at Luchowfu, China

What Else Could I Say?

He stood in Jerusalem. Words hot with scorn of the hypocrites
Fell from his lips; heavy woes upon deaf hearers;
Judgments of wrath upon the scribes; with white lightning
Seared he the eyes of blind Pharisees.
He stood in Jerusalem, and wept for her children.
"How often would I have gathered thy children together . . .
Under my wings, and ye would not."

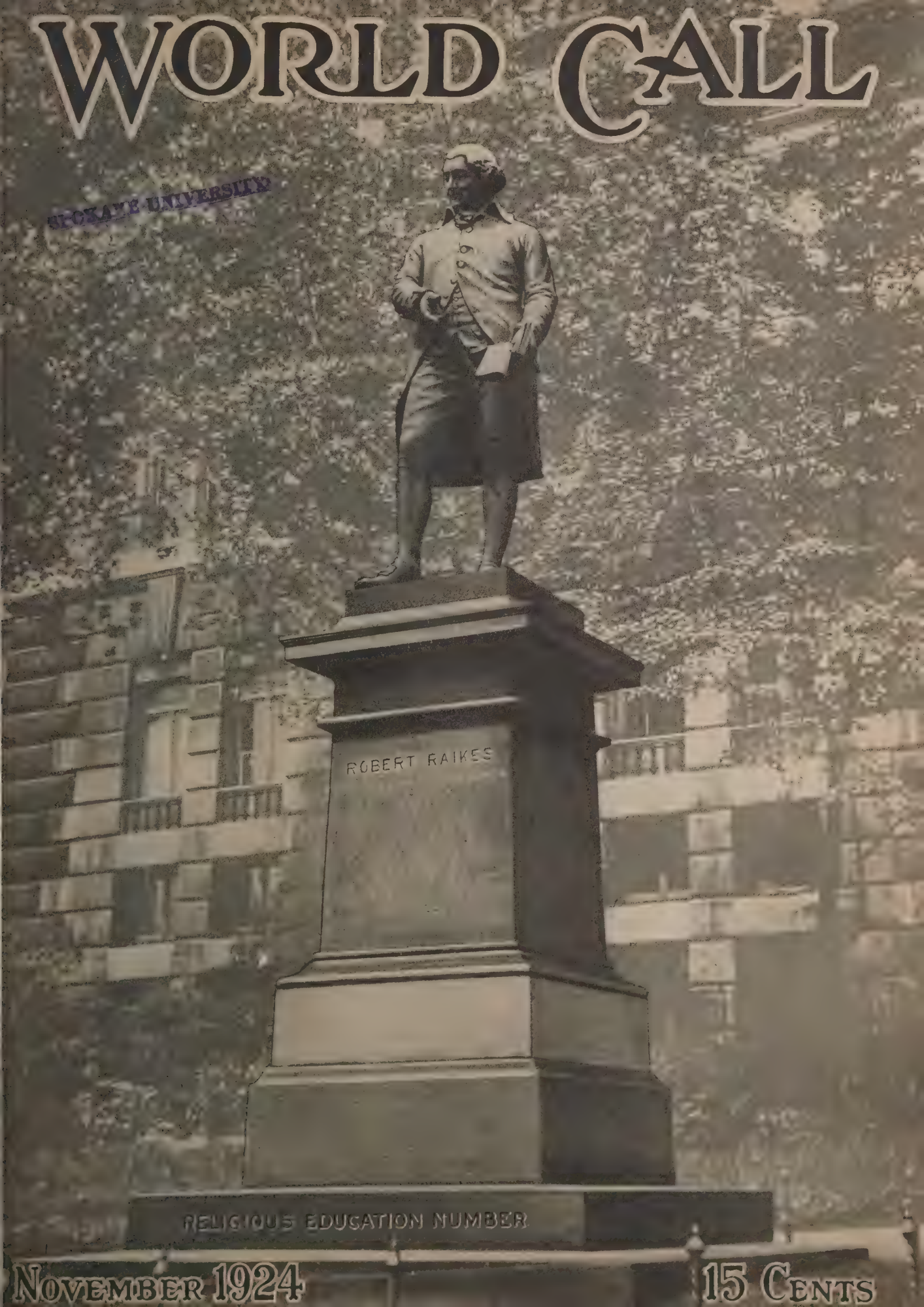
He stood in Luchowfu. I saw him there. Still scorn
For the hypocrites; woes for the willful deaf;
Contempt for the scribes; wrath for the Pharisees.
He stood in Luchowfu. And he wept for her children.
"How often would I have gathered thy children together
. . . . . But ye *had heard not.*"

And I said to him, "Lord, here am I;
Send me."

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS

WORLD CALL

SPOKANE UNIVERSITY



RELIGIOUS EDUCATION NUMBER

NOVEMBER 1924 15 CENTS

How

The Division of Religious and Missionary Education Serves the Churches

Headquarters' Staff — Seven Specialists
Field Force — Thirty Regional Workers

1. STIMULATES 8,763 BIBLE SCHOOLS
   Organized 65 new ones last year
2. AIDS 4,138 CHRISTIAN ENDEAVOR SOCIETIES
   Gain of 501 societies
3. PROMOTES VACATION CHURCH SCHOOLS AND WEEK-DAY RELIGIOUS INSTRUCTION
4. PROVIDES LEADERSHIP AND TEACHER TRAINING
   36 schools of methods—five days
   3,361 teacher training credits issued—standard course
5. HOLDS 17 YOUNG PEOPLE'S SUMMER CONFERENCES
   1,460 enrolled
6. ASSISTS COLLEGES IN SECURING DEPARTMENTS OF RELIGIOUS EDUCATION
   7 established
7. SUPPORTS STUDENT PASTORS FOR STATE UNIVERSITIES
   3 last year
8. ASSISTS IN MAINTAINING BUREAU OF ARCHITECTURE
   With department of church erection
9. COOPERATES WITH INTERNATIONAL AGENCIES
   International Council of Religious Education
   World's Sunday School Association
   United Society of Christian Endeavor
   Missionary Education Movement
10. PROMOTES SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR MISSIONARY OFFERINGS
    Goal—a half million
11. SECURES DECISION FOR CHRIST AND LIFE RECRUITS
    Educational evangelism and vocational guidance
12. MAKES MISSIONARY EDUCATION AN INTEGRAL PART OF RELIGIOUS EDUCATION
    Study God's word and God's world

The publishing houses of other communions are great factors in the growth of those bodies

At the Norfolk convention, in 1907, the first step was taken looking toward the establishment of a publishing enterprise that would be devoted solely to the interests of the brotherhood. The need for this had long been felt by leading brethren.

A publication committee was appointed and instructed to formulate a plan. The committee, after two years' work, reported to the Pittsburgh convention that it had not found any way of financing. A new committee of nine was appointed to work out some plan.

One of the members of this committee was Mr. R. A. Long. He recognized the value to the brotherhood of an institution such as the one proposed; but he was obligated for large amounts to other brotherhood enterprises, and did not feel that he could assume any additional burden.

But the need grew on him. He remembered his mother's hope, when he was a small boy, that he should become a preacher of the gospel. While this was not realized, he had been faithful to his mother's religion and he never forgot her heart's desire.

His talents had developed in another direction. His financial genius had led him into vast manufacturing and commercial enterprises. The thought came to him that he might, in a way, answer his mother's prayer by financing the brotherhood publishing house.

He therefore notified the publication committee that he would contribute the entire amount necessary for the establishment of the enterprise and for the further development of it. This offer was unanimously accepted by the committee.

In this way came about the formation of the Christian Board of Publication. Not until all things are revealed will it be known how much good has been accomplished through its work; but it must be that such a gift, offered in such a spirit, will be increasingly used as an instrument of service in the cause of Christ.

Mr. Long invested $380,000 in the plant, and transferred the property to the corporation which was chartered by the State of Missouri as the Christian Board of Publication. The public records in the City Hall at St. Louis establish this conveyance.

The charter requires that the affairs of the Christian Board of Publication shall be administered in the interest of the Disciples of Christ by a board of thirteen trustees. The net profits can be used only for increasing the ability of the house to serve, or as dividends for missionary and benevolent work.

Why not place all your business with The Christian Board of Publication, which is your own institution, and which exists only to serve you?

When your Sunday school literature is secured from this house, you have for your own use a line of material of the highest quality.

Your patronage enables your publishing house to keep abreast with the latest developments in the field of religious education.

This applies also to your business in the line of books, music and all church supplies. Every order adds a little to the ability of the house to serve you.

All this is a direct benefit to you and to your local work. But more than that, it redounds to the benefit of the whole body of the Disciples of Christ.

There is a small percentage of profit which is conserved and used for the benefit of the brotherhood in expanding the plant, or in direct dividends to missionary and benevolent interests.

There is inherent in such an enterprise a certain intangible value. The ability to build up and maintain a great publishing plant adds constantly to the prestige of the Disciples of Christ.

The Christian Board of Publication now ranks with the best in the quality of its productions; why not help it to rank with the greatest in volume of business?

It has already paid missionary dividends amounting to $56,700; why not help it to greatly increase its dividends for missions, benevolence, education and ministerial relief?

Christian Board of Publication, St. Louis, Mo.

Grace

I've sat at many a festal board
When thanks were offered to the Lord,
But seldom has my heart been stirred
By any clearly spoken word.
The chosen one to speak the grace
Half-reverently has lowered his face
And, plainly eager to be through
With what he should rejoice to do,
Mumbled some lines too strange to pen:
"Thanks * * * food * * * Thy service
* * * and * * * Amen!"

Suppose a hungry man you'd fed,
Clothed him and given him a bed,
Warmed him when cold, and from the gloom
Called him into your lighted room
And bade him put his burdens down;
Made him forget the cruel town,
Enriched his life with comforts rare,
Given him the strength to battle care—
What would you think if he should say
His thanks to you in such a way?

Could you stay patient to the end,
With such a hasty, mumbling friend?
Suppose his voice you vaguely heard,
But couldn't understand a word
He muttered, do you think you'd feel
His show of gratitude was real?
And would you know, when he was through,
That he had offered thanks to you?
Well, I suppose that's how God feels
When some of us say grace at meals.

—By *Edgar A. Guest*, in the *North American*.

CHRISTIAN BOARD OF PUBLICATION ST. LOUIS

WORLD CALL

DECEMBER 1924

15 CENTS

Five Thousand (count 'em) of the Ten Thousand Who A

This panoramic photograph, beginning at the left end of the upper section, was made at noon, Wednesday, October 15, in a temporary
A magnifying glass will

Jubilee Convention in Cleveland, October 14-19, 1924.

Public Auditorium in which the convention met. The ladies in white, who are standing in the front row, were the ushers of the day.
tion of any familiar face.

Boys Will Be Boys

But

what Kind?

6091